

NEW TESTAMENT
IN
MODERN SPEECH

R. F. WEYMOUTH, D. LIT.

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THE NEW TESTAMENT
IN MODERN SPEECH

SECOND IMPRESSION

THE NEW TESTAMENT IN MODERN SPEECH

AN IDIOMATIC TRANSLATION INTO EVERYDAY
ENGLISH FROM THE TEXT OF THE RESULTANT
GREEK TESTAMENT

BY THE LATE
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THE BOOKS OF THE NEW TESTAMENT

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CRITICISMS OF THIS TRANSLATION, AND SUGGESTIONS
WITH REGARD TO FUTURE EDITIONS, WILL BE
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THE GOOD NEWS AS RECORDED BY MATTHEW

The Names of Christ's Forefathers The Genealogy of Jesus Christ, the son 1 1
of David, the son of Abraham.
Abraham was the father of Isaac ; Isaac 2
of Jacob ; Jacob of Judah and his brothers.
Judah was the father (by Tamar) of Perez and Zerah ; 3
Perez of Hezron ; Hezron of Ram ; Ram of Amminadab ; 4
Amminadab of Nahshon ; Nahshon of Salmon ;
Salmon (by Rahab) of Boaz ; Boaz (by Ruth) of Obed ; 5
Obed of Jesse ; Jesse of David—the King. 6

David (by Uriah's widow) was the father of
Solomon ; Solomon of Rehoboam ; Rehoboam of 7
Abijah ; Abijah of Asa ; Asa of Jehoshaphat ; 8
Jehoshaphat of Jehoram ; Jehoram of Uzziah ;
Uzziah of Jotham ; Jotham of Ahaz ; Ahaz of Heze- 9
kiah ; Hezekiah of Manasseh ; Manasseh of Amon ; 10
Amon of Josiah ; Josiah of Jeconiah and his brothers 11
at the period of the Removal to Babylon.

After the Removal to Babylon Jeconiah had a son 12
Shealtiel ; Shealtiel was the father of Zerubbabel ; 13
Zerubbabel of Abiud ; Abiud of Eliakim ; Eliakim of
Azor ; Azor of Zadok ; Zadok of Achim ; Achim of 14
Eliud ; Eliud of Eleazar ; Eleazar of Matthan ; 15
Matthan of Jacob ; and Jacob of Joseph the husband 16
of Mary who was the mother of JESUS who is
called CHRIST.

There are therefore, in all, fourteen generations 17
from Abraham to David ; fourteen from David to the
Removal to Babylon ; and fourteen from the Removal
to Babylon to the Christ.

The Birth of Jesus The circumstances of the birth of Jesus 18
Christ were these. After his mother
Mary was betrothed to Joseph before they
were united in marriage, she was found to be with

child through the Holy Spirit. But Joseph her 19
 husband, being a kind-hearted man and unwilling
 publicly to disgrace her, had determined to release
 her privately from the betrothal. But while he was 20
 contemplating this step, an angel of the Lord appeared
 to him in a dream and said,

“Joseph, son of David, do not be afraid to bring
 home your wife Mary, for she is with child through
 the Holy Spirit. She will give birth to a Son, and 21
 you are to call His name JESUS, for He it is who
 will save His people from their sins.”

All this took place in fulfilment of what the Lord 22
 had spoken through the Prophet,

“MARK ! THE MAIDEN WILL BE WITH CHILD AND 23
 WILL GIVE BIRTH TO A SON,

AND THEY WILL CALL HIS NAME IMMANU-EL”
 (Isa. vii. 14)—a word which signifies ‘GOD WITH US’
 (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the 24
 Lord had commanded, and brought home his wife,
 but did not live with her until she had given birth 25
 to a son. The child’s name he called JESUS.

Now after the birth of Jesus, which took 1 **2**
 place at Bethlehem in Judaea in the reign
 of King Herod, excitement was produced
 in Jerusalem by the arrival of certain Magi from the
 east, inquiring, 2

“Where is the newly born king of the Jews ? For
 we have seen his Star in the east, and have come
 here to do him homage.”

Reports of this soon reached the king, and greatly 3
 agitated not only him but all the people of Jerusalem.
 So he assembled all the High Priests and Scribes of 4
 the people, and anxiously asked them where the
 Christ was to be born.

“At Bethlehem in Judaea,” they replied ; “for so it 5
 stands written in the words of the Prophet,

“‘AND THOU, BETHLEHEM IN THE LAND OF JUDAH, 6
 BY NO MEANS THE LEAST HONOURABLE ART THOU
 AMONG PRINCELY PLACES IN JUDAH !

FOR FROM THEE SHALL COME A PRINCE—

ONE WHO SHALL BE THE SHEPHERD OF MY
PEOPLE ISRAEL' ” (Mic. v. 2).

Thereupon Herod sent privately for the Magi and 7
ascertained from them the exact time of the star's
appearing. He then directed them to go to Bethle-
hem, adding, 8

“Go and make careful inquiry about the child, and
when you have found him, bring me word, that
I too may come and do him homage.”

After hearing what the king said, they went to 9
Bethlehem, while, strange to say, the star they had
seen in the east led them on until it came and stood
over the place where the babe was. When they saw 10
the star, the sight filled them with intense joy. So 11
they entered the house; and when they saw the
babe with His mother Mary, they prostrated them-
selves and did Him homage, and opening their
treasure-chests offered gifts to Him—gold, frankin-
cense, and myrrh. But being forbidden by God in a 12
dream to return to Herod, they went back to their
own country by a different route.

When they were gone, an angel of the Lord ap- 13
peared to Joseph in a dream and said,

The Escape “Rise : take the babe and His mother
into Egypt and escape to Egypt, and remain there till
I bring you word. For Herod is about to
make search for the child in order to destroy
Him.”

So Joseph roused himself and took the babe and 14
His mother by night and departed into Egypt. There 15
he remained till Herod's death, that what the Lord
had said through the Prophet might be fulfilled,

“OUT OF EGYPT I CALLED MY SON” (Hos. xi. 1).

The Chil- Then Herod, finding that the Magi had 16
dren at trifled with him, was furious, and sent and
Bethlehem massacred all the boys under two years of
cruelly age, in Bethlehem and all its neighbour-
killed hood, according to the date he had so
carefully ascertained from the Magi. Then were 17

these words, spoken by the Prophet Jeremiah, fulfilled,

"A VOICE WAS HEARD IN RAMAH, 18
 WAILING AND BITTER LAMENTATION :
 IT WAS RACHEL BEWAILING HER CHILDREN,
 AND SHE REFUSED TO BE COMFORTED BECAUSE
 THEY WERE NO MORE" (Jer. xxxi. 15).

The Return But after Herod's death an angel of the 19
from Egypt Lord appeared in a dream to Joseph in
 Egypt, and said to him,

"Rise from sleep, and take the child and His 20
 mother, and go into the land of Israel, for those who
 were seeking the child's life are dead."

So he roused himself, and took the child and His 21
 mother, and came into the land of Israel. But hearing 22
 that Archelaüs had succeeded his father Herod on the
 throne of Judaea, he was afraid to go there ; and
 being instructed by God in a dream he withdrew
 into Galilee, and went and settled in a town called 23
 Nazareth, in order that these words spoken through
 the Prophets might be fulfilled,

"HE SHALL BE CALLED A NAZARENE."

About this time John the Baptist made 1 3
John the his appearance, preaching in the Desert of
Baptist Judaea. "Repent," he said, "for the King- 2
preaches dom of the Heavens is now close at hand."
Judgement He it is who was spoken of through the 3
and Prophet Isaiah when he said,
Repentance

"THE VOICE OF ONE CRYING ALOUD,
 'IN THE DESERT PREPARE YE A ROAD FOR THE
 LORD :

MAKE HIS HIGHWAY STRAIGHT'" (Isa. xl. 3).

This man John wore a garment of camel's hair, 4
 and a loincloth of leather ; and he lived upon locusts
 and wild honey.

Then large numbers of people went out to him— 5
 people from Jerusalem and from all Judaea, and from
 the whole of the Jordan valley—and were baptized 6
 by him in the Jordan, making full confession of their
 sins.

But when he saw many of the Pharisees and 7 Sadducees coming for baptism, he exclaimed,

“O vipers’ brood, who has warned you to flee from the coming wrath? Therefore let your lives prove 8 your change of heart; and do not imagine that you 9 can say to yourselves, ‘We have Abraham as our forefather,’ for I tell you that God can raise up descendants for Abraham from these stones. And 10 already the axe is lying at the root of the trees, so that every tree which does not produce good fruit will quickly be hewn down and thrown into the fire.

**He predicts
Christ’s
Appearing
and Work**

I indeed am baptizing you in water on a 11 profession of repentance; but He who is coming after me is mightier than I: His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand, 12 and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but burning up the chaff in unquenchable fire.”

**Christ’s
double
Baptism**

Just at that time Jesus, coming from 13 Galilee to the Jordan, presents Himself to John to be baptized by him. John pro- 14 tested.

“It is I,” he said, “who have need to be baptized by you, and do you come to me?”

“Let it be so on this occasion,” Jesus replied; “for 15 so we ought to fulfil every religious duty.”

Then he consented; and Jesus was baptized, and 16 immediately went up from the water. At that moment the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon Him, while a voice came from Heaven, saying, 17

“This is My Son, the dearly loved, in whom is My delight.”

**Christ is
tempted in
the Desert**

At that time Jesus was led up by the 1 **4** Spirit into the Desert in order to be tempted by the Devil. There He fasted 2 for forty days and nights; and after that He suffered from hunger.

So the Tempter came and said,

3

"If you are the Son of God, command these stones to turn into loaves."

"It is written," replied Jesus, "'IT IS NOT ON BREAD ALONE THAT A MAN SHALL LIVE, BUT ON WHATSOEVER GOD SHALL APPOINT'" (Deut. viii. 3).

Then the Devil took Him to the Holy City and caused Him to stand on the roof of the Temple, and said,

6

"If you are God's Son, throw yourself down; for it is written,

"TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,

AND ON THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

"Again it is written," replied Jesus, "'THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF'" (Deut. vi. 16).

Then the Devil took Him to the top of an exceedingly lofty mountain, from which he caused Him to see all the Kingdoms of the world and their splendour, and said to Him,

9

"All this I will give you, if you will kneel down and do me homage."

"Begone, Satan!" Jesus replied; "for it is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'" (Deut. vi. 13).

Thereupon the Devil left Him, and angels at once came and ministered to Him.

Christ goes
into Galilee

Now when Jesus heard that John was thrown into prison, He withdrew into Galilee, and leaving Nazareth He went and settled at Capernaum, a town by the Lake on the frontiers of Zebulun and Naphtali, in order that these words, spoken through the Prophet Isaiah, might be fulfilled,

"ZEBULUN'S LAND AND NAPHTALI'S LAND;
THE ROAD BY THE LAKE; THE COUNTRY BEYOND
THE JORDAN;

15

GALILEE OF THE NATIONS !

THE PEOPLE WHO WERE DWELLING IN DARKNESS 16
HAVE SEEN A BRILLIANT LIGHT ;

AND ON THOSE WHO WERE DWELLING IN THE
REGION OF THE SHADOW OF DEATH,

ON THEM LIGHT HAS DAWNED " (Isa. ix. 1, 2).

He begins to From that time Jesus began to preach. 17
preach. Four "Repent," He said, "for the Kingdom
Disciples of the Heavens is now close at hand."
called

And walking along the shore of the 18
Lake of Galilee He saw two brothers—Simon called
Peter and his brother Andrew—throwing a drag-net
into the Lake ; for they were fishers. And He said to 19
them,

"Come and follow me, and I will make you fishers
of men."

So they immediately left their nets and followed 20
Him. As He went further on, He saw two other 21
brothers, James the son of Zabdi and his brother
John, in the boat with their father Zabdi mending
their nets ; and He called them. And they at once 22
left the boat and their father, and followed Him.

Then Jesus travelled through all Galilee, 23
His Preach- teaching in their synagogues and pro-
ing and claiming the Good News of the Kingdom,
Miracles and curing every kind of disease and
throughout infirmity among the people. Thus His 24
Galilee fame spread through all Syria ; and they brought all
the sick to Him, the people who were suffering from
various diseases and pains—demoniacs, epileptics,
paralytics ; and He cured them. And great crowds 25
followed Him, coming from Galilee, from the Ten
Towns, from Jerusalem, and from beyond the district
on the other side of the Jordan.

Seeing the multitude of people, Jesus 1 5
The Sermon went up the Hill. There He seated Him-
on the self, and when His disciples came to Him,
Mount He proceeded to teach them, and said : 2

"Blessed are the poor in spirit, for to them belongs 3
the Kingdom of the Heavens.

"Blessed are the mourners, for they shall be comforted. 4

"Blessed are the meek, for they as heirs shall obtain possession of the earth. 5

"Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied. 6

"Blessed are the compassionate, for they shall receive compassion. 7

"Blessed are the pure in heart, for they shall see God. 8

"Blessed are the peacemakers, for it is they who will be recognized as sons of God. 9

"Blessed are those who have borne persecution in the cause of Righteousness, for to them belongs the Kingdom of the Heavens. 10

"Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted. 11 12

Salt and Light "You are the salt of the earth; but if salt has become tasteless, in what way can it regain its saltiness? It is no longer good for anything but to be thrown away and trodden on by the passers by. You are the light of the world; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on a lamp-stand; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven. 13 14 15 16

The Law not repealed "Do not for a moment suppose that I have come to abrogate the Law or the Prophets: I have not come to abrogate them but to give them their completion. Solemnly I tell you that until Heaven and earth pass away, not one iota or smallest detail will pass away from the Law until all has taken place. Whoever therefore breaks one of these least commandments and teaches others to break them, will be called the least in the 17 18 19

Kingdom of the Heavens ; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens. For I assure you 20 that unless your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the Kingdom of the Heavens.

Anger and Murder “ You have heard that it was said to the 21 ancients, ‘ THOU SHALT NOT COMMIT MURDER ’ (Exod. xx. 13), and whoever commits murder will be answerable to the magistrate. But I 22 say to you that every one who becomes angry with his brother shall be answerable to the magistrate ; that whoever says to his brother ‘ Raca,’ shall be answerable to the Sanhedrin ; and that whoever says, ‘ You fool ! ’ shall be liable to the Gehenna of Fire. If therefore when you are offering your gift upon the 23 altar, you remember that your brother has a grievance against you, leave your gift there before the altar, and 24 go and make friends with your brother first, and then return and proceed to offer your gift. Come to terms 25 without delay with your opponent while you are yet with him on the way to the court ; for fear he should obtain judgement from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison. I solemnly 26 tell you that you will certainly not be released till you have paid the very last farthing.

Adultery and impure Thoughts “ You have heard that it was said, ‘ THOU 27 SHALT NOT COMMIT ADULTERY ’ (Exod. xx. 14). But I tell you that whoever looks 28 at a woman and cherishes lustful thoughts has already in his heart become guilty with regard to her. If therefore your eye, even the right eye, is a 29 snare to you, tear it out and away with it ; it is better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. And if your right hand is a snare to you, 30 cut it off and away with it ; it is better for you that one member should be destroyed rather than that your whole body go into Gehenna.

**The
Sacredness
of
Marriage**

"It was also said, 'IF ANY MAN PUTS AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE' (Deut. xxiv. 1). But I tell you that every man who puts away his wife except on the ground of unfaithfulness causes her to commit adultery, and whoever marries her when so divorced commits adultery.

**Simple
Truthful-
ness of
Speech**

"Again, you have heard that it was said to the ancients, 'THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD' (Num. xxx. 2 ; Deut. xxiii. 21). But I tell you not to swear at all ; neither by Heaven, for it is God's throne ; nor by the earth, for it is the footstool under His feet ; nor by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make one hair white or black. But let your language be, 'Yes, yes,' or 'No, no.' Anything in excess of this comes from the Evil one.

**All Revenge
forbidden**

"You have heard that it was said, 'EYE FOR EYE, TOOTH FOR TOOTH' (Exod. xxi. 24). But I tell you not to resist a wicked man, but if any one strikes you on the right cheek, turn the other to him as well. If any one wishes to go to law with you and to deprive you of your under garment, let him take your outer one also. And whoever shall compel you to convey his goods one mile, go with him two. To him who asks, give ; from him who would borrow, turn not away.

**'Love your
Enemies'**

"You have heard that it was said, 'THOU SHALT LOVE THY NEIGHBOUR (Lev. xix. 18) and hate thine enemy.' But I command you all, love your enemies, and pray for your persecutors ; that so you may become true sons of your Father in Heaven ; for He causes His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong. For if you love only those who love you, what reward have you earned ? Do not even the tax-gatherers do that ? And if you salute only your near relatives, what praise

is due to you ? Do not even the Gentiles do the same ? You, however, are to be complete in goodness, as your Heavenly Father is complete. 48

“ But beware of doing your good actions 1 6
 ‘ Yet do not parade your Goodness’ in the sight of men, in order to attract their gaze ; if you do, there is no reward for you with your Father who is in Heaven.

“ When you give in charity, never blow 2
 ‘ Avoid Display in Charity’ a trumpet before you as the hypocrites do in the synagogues and streets in order that their praises may be sung by men. I solemnly tell you that they already have their reward. But when you are giving in charity, let not your left 3 hand perceive what your right hand is doing, that 4 your charities may be in secret ; and then your Father—He who sees in secret—will recompense you.

“ And when praying, you must not be 5
 Secret Prayer like the hypocrites. They are fond of standing and praying in synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they already have their reward. But you, whenever you pray, go into 6 your own room and shut the door : then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you.

“ And when praying, do not use needless 7
 ‘ Avoid needless Repetitions’ repetitions as the Gentiles do, for they expect to be listened to because of their multitude of words. Do not, however, 8 imitate them ; for your Father knows what things you need before ever you ask Him.

“ In this manner therefore pray : ‘ Our 9
 ‘ The Lord’s Prayer’ Father who art in Heaven, may Thy name be kept holy ; let Thy kingdom come ; let 10 Thy will be done, as in Heaven so on earth ; give us 11 to-day our bread for the day ; and forgive us our 12 shortcomings, as we also have forgiven those who have failed in their duty towards us ; and bring us not 13 into temptation, but rescue us from the Evil one.’

The Necessity for a forgiving Spirit "For if you forgive others their offences, 14
 your Heavenly Father will forgive you
 also ; but if you do not forgive others 15
 their offences, neither will your Father
 forgive yours.

'Fast secretly and cheerfully' "When any of you fast, never assume 16
 gloomy looks as the hypocrites do ; for they
 disfigure their faces in order that it may be
 evident to men that they are fasting. I
 solemnly tell you that they already have their reward.
 But, whenever you fast, pour perfume on your hair 17
 and wash your face, that it may not be apparent to
 men that you are fasting, but to your Father who is in 18
 secret ; and your Father—He who sees in secret—
 will recompense you.

'Lay up Wealth in Heaven' "Do not lay up stores of wealth for 19
 yourselves on earth, where the moth and
 wear-and-tear destroy, and where thieves
 break in and steal. But amass wealth for 20
 yourself in Heaven, where neither the moth nor wear-
 and-tear destroys, and where thieves do not break in
 and steal. For where your wealth is, there also will 21
 your heart be.

Motives supremely important "The eye is the lamp of the body. If 22
 then your eyesight is good, your whole
 body will be well lighted ; but if your eye- 23
 sight is bad, your whole body will be dark.
 If, however, the very light within you is darkness, how
 dense must the darkness be !

All Worry is forbidden to Christians "No man can be the bondservant of two masters ; 24
 for either he will dislike one and like the other, or he
 will attach himself to one and think slightly of the
 other. You cannot be the bondservants both of God
 and of gold. For this reason I charge 25
 you not to be over-anxious about your lives,
 inquiring what you are to eat or what you
 are to drink, nor yet about your bodies,
 inquiring what clothes you are to put on. Is not the
 life more precious than its food, and the body than its
 clothing ? Look at the birds which fly in the air : they 26

do not sow or reap or store up in barns, but your Heavenly Father feeds them : are not you of much greater value than they ? Which of you by being over- 27
anxious can add a single foot to his height ? And why be anxious about clothing ? Learn a lesson from the 28
wild lilies. Watch their growth. They neither toil nor spin, and yet I tell you that not even Solomon in 29
all his magnificence could array himself like one of these. And if God so clothes the wild herbage which 30
to-day flourishes and to-morrow is thrown into the oven, is it not much more certain that He will clothe you, you men of little faith ? Do not be over-anxious, 31
therefore, asking 'What shall we eat ?' or 'What shall we drink ?' or 'What shall we wear ?' For all these 32
are questions that Gentiles are always asking ; but your Heavenly Father knows that you need these things—all of them. But make His Kingdom and 33
righteousness your chief aim, and then these things shall all be given you in addition. Do not be over- 34
anxious, therefore, about to-morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles.

Sinners "Judge not, that you may not be judged ; 1 **7**
must not for your own judgement will be dealt— 2
judge and your own measure meted—to your-
Sinners selves. And why do you look at the 3
splinter in your brother's eye, and not notice the beam which is in your own eye ? Or how say to your brother, 'Allow me to take the splinter out of your 4
eye,' while the beam is in your own eye ? Hypocrite, 5
first take the beam out of your own eye, and then you will see clearly how to remove the splinter from your brother's eye.

"Give not that which is holy to the dogs, nor throw 6
your pearls to the swine ; otherwise they will trample them under their feet and then turn and attack you.

"Ask, and it will be given to you ; seek, 7
and you will find ; knock, and the door
Prayer. A will be opened to you. For it is always he 8
three-fold who asks that receives, he who seeks that
Promise

finds, and he who knocks that has the door opened to him. What man is there among you, who if his son 9 shall ask him for bread will offer him a stone? Or if 10 the son shall ask him for a fish will offer him a snake? If you then, imperfect as you are, know how to give 11 good gifts to your children, how much more will your Father in Heaven give good things to those who ask Him! Everything, therefore, be it what it may, that 12 you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up.

**The Need
for
Earnestness**

“Enter by the narrow gate; for wide is 13 the gate and broad the road which leads to ruin, and many there are who enter by it; because narrow is the gate and contracted 14 the road which leads to Life, and few are those who find it.

**Teachers
are to be
judged by
their Lives**

“Beware of the false teachers—men 15 who come to you in sheep’s fleeces, but beneath that disguise they are ravenous wolves. By their fruits you will easily 16 recognize them. Are grapes gathered from thorns or figs from brambles? Just so every good tree pro- 17 duces good fruit, but a poisonous tree produces bad fruit. A good tree cannot bear bad fruit, nor a 18 poisonous tree good fruit. Every tree which does not 19 yield good fruit is cut down and thrown aside for burning. So by their fruits at any rate, you will easily 20 recognize them.

**Obedience
the only
Path to
Heaven**

“Not every one who says to me, ‘Master, 21 Master, will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven. Many 22 will say to me on that day,

“‘Master, Master, have we not prophesied in Thy name, and in Thy name expelled demons, and in Thy name performed many mighty works?’

“And then I will tell them plainly, 23

“‘I never knew you: begone from me, you doers of wickedness.’

‘Builders upon Rock and Builders upon Sand’ “Every one who hears these my teach- 24
 ings and acts upon them will be found to
 resemble a wise man who builds his house
 upon a rock ; and the heavy rain falls, the 25
 swollen torrents come, and the winds blow and beat
 against the house ; yet it does not fall, for its founda-
 tion is on rock. And every one who hears these my 26
 teachings and does not act upon them will be found
 to resemble a fool who builds his house upon sand.
 The heavy rain descends, the swollen torrents come, 27
 and the winds blow and burst upon the house, and it
 falls ; and disastrous is the fall.”

When Jesus had concluded this discourse, the 28
 crowds were filled with amazement at His teaching,
 for He had been teaching them as one who had 29
 authority, and not as their Scribes taught.

A Leper cleansed Upon descending from the hill country 1 **8**
 He was followed by immense crowds.
 And a leper came to Him, and throwing 2
 himself at His feet, said,

“Sir, if only you are willing you are able to cleanse
 me.”

So Jesus put out His hand and touched him, and 3
 said,

“I am willing : be cleansed.”

Instantly he was cleansed from his leprosy ; and 4
 Jesus said to him,

“Be careful to tell no one, but go and show yourself
 to the priest, and offer the gift which Moses ap-
 pointed as evidence for them” (Lev. xiv. 4).

A Roman Officer's Slave restored After His entry into Capernaum a Cap- 5
 tain came to Him, and entreated Him.
 “Sir,” he said, “my servant at home is 6
 lying ill with paralysis, and is suffering
 great pain.”

“I will come and cure him,” said Jesus. 7

“Sir,” replied the Captain, “I am not a fit person 8
 to receive you under my roof : merely say the word,
 and my servant will be cured. For I myself am also 9
 under authority, and have soldiers under me. To one

I say 'Go,' and he goes, to another 'Come,' and he comes, and to my slave 'Do this or that,' and he does it."

Jesus listened to this reply, and was astonished, and 10
said to the people following Him,

"I solemnly tell you that in no Israelite have I found
faith as great as this. And I tell you that many will 11
come from the east and from the west and will recline
at the table with Abraham, Isaac, and Jacob in the
Kingdom of the Heavens, while the natural heirs of 12
the Kingdom will be driven out into the darkness out-
side : there will be the weeping aloud and the gnash-
ing of teeth."

And Jesus said to the Captain, 13

"Go, and just as you have believed, so be it for
you."

And the servant recovered precisely at that time

After this Jesus went to the house of 14
Peter's Peter, whose mother-in-law he found ill in
Mother-in- bed with fever. He touched her hand and 15
Law cured the fever left her : and then she rose and
waited upon him.

In the evening many demoniacs were 16
Many other brought to Him, and with a word he ex-
Miracles pelled the demons ; and He cured all the 17
sick, in order that this prediction of the Prophet Isaiah
might be fulfilled,

"HE TOOK ON HIM OUR WEAKNESSES, AND BORE
THE BURDEN OF OUR DISEASES" (Isa. liii. 4).

Seeing great crowds about Him Jesus had 18
New Dis- given directions to cross to the other side
ciples put to of the Lake, when a Scribe came and said 19
the Test to Him,

"Teacher, I will follow you wherever you
go."

"Foxes have holes," replied Jesus, "and birds have 20
nests ; but the Son of Man has nowhere to lay His
head."

Another of the disciples said to Him, 21

"Sir, allow me first to go and bury my father."

“Follow me,” said Jesus, “and leave the dead to bury their own dead.” 22

Then He went on board a fishing-boat, 23
 and His disciples followed Him. But 24
A Storm rebuked and subdued suddenly there arose a great storm on the Lake, so that the waves threatened to engulf the boat; but He was asleep. So they came and woke Him, crying, 25

“Master, save us, we were drowning!”

“Why are you so easily frightened,” He replied, 26
 “you men of little faith?”

Then He rose and reprovèd the winds and the waves, and there was a perfect calm; and the men, 27
 filled with amazement, exclaimed,

“What kind of man is this? For the very winds and waves obey him!”

Two Gadarene Demoniacs cured On His arrival at the other side, in the 28
 country of the Gadarenes, there met Him two men possessed by demons, coming from among the tombs: they were so dangerously fierce that no one was able to pass that way. They cried aloud, 29

“What hast Thou to do with us, Thou Son of God? Hast Thou come here to torment us before the time?”

Now at some distance from them a vast herd of 30
 swine were feeding. So the demons entreated Him. 31

“If Thou drivest us out,” they said, “send us into the herd of swine.”

“Go,” He replied. 32

Then they came out from the men and went into the swine, whereupon the entire herd instantly rushed down the cliff into the Lake and perished in the water. The swineherds fled, and went and told 33
 the whole story in the town, including what had happened to the demoniacs. So at once the whole 34
 population came out to meet Jesus; and, when they saw Him, they besought Him to leave their country. Accordingly He went on board, and crossing over 1
 came to His own town. 9

**The Cure of
a paralysed
Man** Here they brought to Him a paralytic 2
lying on a bed. Seeing their faith Jesus
said to the paralytic,

“Take courage, my child ; your sins are
pardoned.”

“Such language is impious,” said some of the 3
Scribes among themselves.

Knowing their thoughts Jesus said, 4

“Why are you cherishing evil thoughts in your
hearts? Why, which is easier?—to say, ‘Your sins 5
are pardoned,’ or to say ‘Rise up and walk’? But, 6
to prove to you that the Son of Man has authority on
earth to pardon sin”—

He then says to the paralytic,

“Rise, and take up your bed and go home.”

And he got up, and went off home. And the crowd 7, 8
were awe-struck when they saw it, and ascribed the
glory to God who had entrusted such power to a man.

**The Call of
Matthew** Passing on thence Jesus saw a man 9
called Matthew sitting at the Toll Office,
and said to him,

“Follow me.”

And he arose, and followed Him. And while He 10
was reclining at table, a large number of tax-
gatherers and notorious sinners were of the party
with Jesus and His disciples. The Pharisees noticed 11
this, and they inquired of His disciples,

“Why does your Teacher eat with the tax-gatherers
and notorious sinners?”

He heard the question and replied, 12

“It is not men in good health who require a
doctor, but the sick. But go and learn what this 13
means, ‘IT IS MERCY THAT I DESIRE, NOT SACRIFICE’
(Hos. vi. 6) ; for I did not come to appeal to the
righteous, but to sinners.”

**The
Disciples’
Neglect of
Fasting** At that time John’s disciples came and 14
asked Jesus,

“Why do we and the Pharisees fast,
but your disciples do not?”

“Can the bridegroom’s party mourn,” He replied, 15

“as long as the bridegroom is with them? But other days will come (when the Bridegroom has been taken from them), and then they will fast. No one ever mends an old cloak with a patch of newly woven cloth. Otherwise, the patch put on would tear away some of the old, and a worse hole would be made. Nor do people pour new wine into old wineskins. Otherwise, the skins would split, the wine would escape, and the skins be destroyed. But they put new wine into fresh skins, and both are saved.”

While He was thus speaking, a Ruler came up and profoundly bowing said,
Jair's Daughter “My daughter is just dead; but come and put your hand upon her and she will return to life.”

And Jesus rose and followed him, as did also His disciples.

But a woman who for twelve years had been afflicted with haemorrhage came behind Him and touched the tassel of His cloak; for she said to herself,

“If I but touch His cloak, I shall be cured.”

And Jesus turned and saw her, and said,

“Take courage, daughter; your faith has cured you.”

And the woman was restored to health from that moment.

Entering the Ruler's house, Jesus saw the flute-players and the crowd loudly wailing, and He said,

“Go out of the room; the little girl is not dead, but asleep.”

And they laughed at Him. When, however, the place was cleared of the crowd, Jesus went in and, on His taking the little girl by the hand, she rose up. And the report of this spread throughout all the district.

As Jesus passed on, two blind men followed Him, shouting and saying,
Two blind Men receive Sight “Pity us, Son of David.”

And when He had gone indoors, they came to Him.

"Do you believe that I can do this?" He asked them.

"Yes, Sir," they replied.

So He touched their eyes and said,

"According to your faith let it be to you."

29

Then their eyes were opened. And assuming a stern tone Jesus said to them,

"Be careful to let no one know."

But they went out and published His fame in all that district.

And as they were leaving His presence a dumb demoniac was brought to Him. When the demon

**A dumb
Madman
cured**

was expelled, the dumb man could speak.

And the crowds exclaimed in astonishment,

"Never was such a thing seen in Israel."

But the Pharisees maintained,

34

"It is by the power of the Prince of the demons that he drives out the demons."

**Christ's
Compassion
for the com-
mon People**

And Jesus continued His circuits

35

through all the towns and the villages,

teaching in their synagogues and pro-

claiming the Good News of the Kingdom,

and curing every kind of disease and infirmity. And

when He saw the crowds He was touched with pity for

them, because they were distressed and were fainting

on the ground like sheep which have no shepherd.

Then He said to His disciples,

37

"The harvest is abundant, but the reapers are

few; therefore entreat the Owner of the Harvest to

send out reapers into His fields."

38

**He selects
twelve
Apostles**

Then He called to Him His twelve

1 10

disciples and gave them authority over

foul spirits, to drive them out; and to cure

every kind of disease and infirmity.

Now the names of the twelve Apostles were these:

2

first, Simon called Peter, and his brother Andrew;

James the son of Zabdi, and his brother John;

3

Philip and Bartholomew, Thomas and Matthew the tax-

gatherer, James the son of Alphaeus, and Thaddaeus;

Simon the Cananaean, and Judas the Iscariot, who 4
also betrayed Him.

Their Mission to the People These twelve Jesus sent on a mission, 5
after giving them their instructions :

“Go not,” He said, “among the Gentiles,
and enter no Samaritan town ; but, in- 6
stead of that, go to the lost sheep of Israel’s race.
And as you go, preach and say, ‘The Kingdom of the 7
Heavens is close at hand.’ Cure the sick, raise the 8
dead to life, cleanse lepers, drive out demons : you
have received without payment, give without payment.

Their Food promised “Provide no gold, nor even silver nor 9
copper to carry in your pockets ; no bag 10
for your journey, nor change of linen, nor
shoes, nor stick ; for the labourer deserves his food.

Where to lodge “Whatever town or village you enter, 11
inquire for some good man ; and make his
house your home till you leave the place.

When you enter the house, salute it ; and if the 12, 13
house deserves it, the peace you invoke shall come
upon it. If not, your peace shall return to you. And 14
whoever refuses to receive you or even to listen to
your Message, as you leave that house or town,
shake off the very dust from your feet. I solemnly 15
tell you that it will be more endurable for the land
of Sodom and Gomorrah on the day of Judgement
than for that town.

Persecution foretold “Remember it is I who am sending you 16
out, as sheep into the midst of wolves ;
prove yourselves as sagacious as serpents,
and as innocent as doves. But beware of men ; for 17
they will deliver you up to appear before Sanhedrins,
and will flog you in their synagogues ; and you will 18
even be put on trial before governors and kings for
my sake, to bear witness to them and to the Gentiles.
But when they have delivered you up, have no 19
anxiety as to how you shall speak or what you shall
say ; for at that very time it shall be given you what
to say ; for it is not you who will speak : it will 20
be the Spirit of your Father speaking through you.

Brother will betray brother to death, and father, 21
 child ; and children will rise against their own
 parents and will put them to death. And you will 22
 be objects of universal hatred because you are called
 by my name ; but he who holds out to the End—
 he will be saved. Whenever they persecute you in 23
 one town, escape to the next ; for I solemnly tell you
 that you will not have gone the round of all the
 towns of Israel before the Son of Man comes.

“The learner is never superior to his 24
 teacher, and the servant is never superior
 to his master. Enough for the learner to 25
 be on a level with his teacher, and for the
 servant to be on a level with his master. If they
 have called the master of the house Baal-zebul, how
 much more will they slander his servants? Fear 26
 them not, however ; there is nothing veiled which
 will not be uncovered, nor secret which will not
 become known. What I tell you in the dark, speak 27
 in the light ; and what is whispered into your ear,
 proclaim upon the roofs of the houses.

“And do not fear those who kill the 28
 body, but cannot kill the soul ; but rather
 fear him who is able to destroy both soul
 and body in Gehenna. Do not two sparrows sell for
 a halfpenny? Yet not one of them will fall to the 29
 ground without your Father’s leave. But as for you, 30
 the very hairs on your heads are all numbered.
 Away then with fear ; you are more precious than 31
 a multitude of sparrows.

“Every man who acknowledges me 32
 before men I also will acknowledge before
 my Father who is in Heaven. But who- 33
 ever disowns me before men I also will
 disown before my Father who is in Heaven.

“Do not suppose that I came to bring 34
 peace to the earth : I did not come to bring
 peace but a sword. For I came to set a 35
 man against his father, A DAUGHTER
 AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW

AGAINST HER MOTHER-IN-LAW ; AND A MAN'S OWN 36
 FAMILY WILL BE HIS FOES (Mic. vii. 6). Any one who 37
 loves father or mother more than me is not worthy of
 me, and any one who loves son or daughter more
 than me is not worthy of me ; and any one who does 38
 not take up his cross and follow where I lead is not
 worthy of me. To save your life is to lose it, and to 39
 lose your life for my sake is to save it.

He gives "Whoever receives you receives me, 40
the Apostles and whoever receives me receives Him
divine who sent me. Every one who receives a 41
Authority prophet, because he is a prophet, will
 receive a prophet's reward, and every one who
 receives a righteous man, because he is a righteous
 man, will receive a righteous man's reward. And 42
 whoever gives one of these little ones even a cup of
 cold water to drink because he is a disciple, I
 solemnly tell you that he will not lose his reward."

When Jesus had concluded His instructions to His 1 11
 twelve disciples, He left in order to teach and to
 proclaim His Message in the neighbouring towns.

John the Now John had heard in prison about 2
Baptist's the Christ's doings, and he sent some of
sore his disciples to inquire : 3
Perplexity "Are you the Coming One, or is it a
 different person that we are to expect?"

"Go and report to John what you see and hear," 4
 replied Jesus ; "blind eyes receive sight, and cripples 5
 walk ; lepers are cleansed, and deaf ears hear ; the
 dead are raised to life, and the poor have the Good
 News proclaimed to them ; and blessed is every one 6
 who does not stumble and fall because of my claims."

Christ's When the messengers had taken their 7
Testimony leave, Jesus proceeded to say to the multi-
as to John tude concerning John,

"What did you go out into the Desert to
 gaze at? A reed waving in the wind? But what did 8
 you go out to see? A man luxuriously dressed?
 Those who wear luxurious clothes are to be found 9
 in kings' palaces. But why did you go out? To see a

prophet? Yes, I tell you, and far more than a prophet. This is he of whom it is written, 10

“SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,

AND HE WILL MAKE THY ROAD READY BEFORE THEE’ (Mal. iii. 1).

“I solemnly tell you that among all of woman born 11 no greater has ever been raised up than John the Baptist; yet one who is of lower rank in the Kingdom of the Heavens is greater than he. But from the time 12 of John the Baptist till now, the Kingdom of the Heavens has been suffering violent assault, and the violent have been seizing it by force. For all the 13 Prophets and the Law taught until John. And (if you 14 are willing to receive it) he is the Elijah who was to come. Listen, every one who has ears! 15

“But to what shall I compare the 16
The Per- present generation? It is like children
versity of sitting in the open places, who call to their
the Jews playmates
then living

“‘We have played the flute to you,’ they say, ‘and 17 you have not danced: we have sung dirges, and you have not beaten your breasts.’

“For John came neither eating nor drinking, and 18 they say, ‘He has a demon.’ The Son of Man came 19 eating and drinking, and they exclaim, ‘See this man!—given to gluttony and tippling, and a friend of tax-gatherers and notorious sinners!’ And yet Wisdom is vindicated by her actions.”

Then began He to upbraid the towns 20
Chorazin, where most of His mighty works had been
Bethsaïda,
Capernaum done—because they had not repented.

“Alas for thee, Chorazin!” He cried. 21
 “Alas for thee, Bethsaïda! For had the mighty works 22 been done in Tyre and Sidon which have been done in both of you, they would long ere now have repented, covered with sackcloth and ashes. Only I tell you 22 that it will be more endurable for Tyre and Sidon on the day of Judgement than for you. And thou, 23 Capernaum, shalt thou be exalted even to Heaven?

Even to Hades shalt thou descend. For had the mighty works been done in Sodom which have been done in thee, it would have remained until now. Only 24 I tell you all, that it will be more endurable for the land of Sodom on the day of Judgement than for thee."

About that time Jesus exclaimed, 25

Thanks-giving for the Success of the Seventy "I heartily praise Thee, Father, Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, for such has been 26 Thy gracious will.

A sublime Claim "All things have been handed over to 27 me by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

A glorious Invitation. "Come to me, all you toiling and burdened ones, and I will give you rest. Take 28 my yoke upon you and learn from me ; for 29 I am gentle and lowly in heart, and you will find rest for your souls. For it is good to bear my yoke, and 30 my burden is light."

A Charge of Sabbath-breaking About that time Jesus passed on the 1 12 Sabbath through the wheatfields ; and His disciples became hungry, and began to gather ears of wheat and eat them. But 2 the Pharisees saw it and said to Him,

"Look ! your disciples are doing what the Law forbids them to do on the Sabbath."

"Have you never read," He replied, "what David 3 did when he and his men were hungry ? how he 4 entered the House of God and ate the Presented Loaves, which it was not lawful for him or his men to eat, nor for any except the priests (1 Sam. xxi. 1-6) ? And have you not read in the Law how on the Sabbath 5 the priests in the Temple break the Sabbath without incurring guilt ? But I tell you that there is here 6 that which is greater than the Temple. And if you 7 knew what this means, 'IT IS MERCY I DESIRE, NOT

SACRIFICE' (Hos. vi. 6), you would not have condemned those who are without guilt. For the Son of Man is 8 the Lord of the Sabbath."

A Paralytic Departing thence He went to their 9
restored on synagogue, where there was a man with 10
a Day of a shrivelled arm. And they questioned
Rest Him,

"Is it right to cure people on the Sabbath?"

Their intention was to bring a charge against Him.

"Which of you is there," He replied, "who, if he 11
 has but a single sheep and it falls into a hole on the
 Sabbath, will not lay hold of it and lift it out? Is not 12
 a man, however, far superior to a sheep? Therefore
 it is right to do good on the Sabbath."

Then He said to the man, 13

"Stretch out your arm."

And he stretched it out, and it was restored quite
 sound like the other.

A Plot to But the Pharisees after leaving the syna- 14
kill Jesus gogue consulted together against Him, how
 they might destroy Him. Aware of this, 15
 Jesus departed elsewhere; and a great number of
 people followed Him, all of whom He cured. But He 16
 gave them strict injunctions not to blaze abroad His
 doings, that those words of the Prophet Isaiah might 17
 be fulfilled,

"THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18
 MY DEARLY LOVED ONE IN WHOM MY SOUL
 TAKES PLEASURE.

I WILL PUT MY SPIRIT UPON HIM,
 AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.
 HE WILL NOT WRANGLE OR RAISE HIS VOICE, 19
 NOR WILL HIS VOICE BE HEARD IN THE BROAD-
 WAYS,

A CRUSHED REED HE WILL NOT UTTERLY BREAK, 20
 NOR WILL HE QUENCH THE STILL SMOULDERING
 WICK,

UNTIL HE HAS LED ON JUSTICE TO VICTORY.

AND ON HIS NAME SHALL THE NATIONS REST 21
 THEIR HOPES" (Isa. xli. 8; xlii. 1).

At that time a demoniac was brought to 22
 Him, blind and dumb ; and He cured him,
 so that the dumb man could speak and see.
 And the crowds of people were all filled 23
 with amazement and said,
 " Can this be the Son of David ? "

The Pharisees heard it and said, 24
 " This man only expels demons by the power of
 Baal-zebul, the Prince of demons."

Knowing their thoughts He said to them, 25
 " Every kingdom in which civil war has raged
 suffers desolation ; and every city or house in which 26
 there is internal strife will be brought low. And if
 Satan is expelling Satan, he has begun to make war on
 himself : how therefore shall his kingdom last ? And if 27
 it is by Baal-zebul's power that I expel the demons, by
 whose power do your disciples expel them ? They there-
 fore shall be your judges. But if it is by the power of 28
 the Spirit of God that I expel the demons, it is evident
 that the Kingdom of God has come upon you. Again, 29
 how can any one enter the house of a strong man and
 carry off his goods, unless first of all he masters and se-
 cures the strong man ; then he will ransack his nouse.

" The man who is not with me is against 30
 me, and he who is not gathering with me
 is scattering abroad. This is why I tell 31
 you that men may find forgiveness for
 every other sin and impious word, but that for
 impious speaking against the Holy Spirit they shall
 find no forgiveness. And whoever shall speak 32
 against the Son of Man may obtain forgiveness ; but
 whoever speaks against the Holy Spirit, neither in this
 nor in the coming age shall he obtain forgiveness.

" Either grant the tree to be wholesome 33
 and its fruit wholesome, or the tree
 poisonous and its fruit poisonous ; for the
 tree is known by its fruit. O vipers' 34
 brood, how can you speak what is good when you
 are evil ? For it is from the overflow of the heart
 that the mouth speaks. A good man from his good 35

He replies
 to a
 Slander

The Guilt
 of rejecting
 the inward
 Light

As the
 Heart so
 the Life

store produces good things, and a bad man from his bad store produces bad things. But I tell you that 36 for every careless word that men shall speak they will be held accountable on the day of Judgement. For each of you by his words shall be justified, or by 37 his words shall be condemned."

**The Jews
more guilty
than the
ancient
Heathen**

Then He was accosted by some of the 38 Scribes and of the Pharisees who said, "Teacher, we wish to see a sign given by you."

"Wicked and faithless generation !" He 39 replied, "they clamour for a sign, but none shall be given to them except the sign of the Prophet Jonah. For just as JONAH WAS THREE DAYS IN THE SEA- 40 MONSTER'S BELLY (Jonah i. 17), so will the Son of Man be three days in the heart of the earth. There will 41 stand up men of Nineveh at the Judgement together with the present generation, and will condemn it ; because they repented at the preaching of Jonah, and mark ! there is One greater than Jonah here. The 42 Queen of the south will awake at the Judgement together with the present generation, and will condemn it ; because she came from the ends of the earth to hear the wisdom of Solomon, and mark ! there is One greater than Solomon here.

"No sooner however has the foul spirit 43 gone out of the man, than he roams about in places where there is no water, seeking 44 rest but finding none. Then he says, 'I will return to my house which I left ;' and he comes and finds it unoccupied, swept clean, and in good order. Then he goes and brings back with him seven other 45 spirits more wicked than himself, and they come in and dwell there ; and in the end that man's condition becomes worse than it was at first. So will it be also with the present wicked generation."

**Christ's
Relatives de-
sire to speak
to Him**

While He was still addressing the 46 people His mother and His brothers were standing on the edge of the crowd desiring to speak to Him. So some one told Him, 47

"Your mother and your brothers are standing outside, and desire to speak to you."

"Who is my mother?" He said to the man; "and 48 who are my brothers?"

And pointing to His disciples He added, 49

"See here are my mother and my brothers. To 50 obey my Father who is in Heaven—that is to be my brother and my sister and my mother."

That same day Jesus had left the house 1 **13**
 and was sitting on the shore of the Lake,
 'The Sower' when a vast multitude of people crowded 2
 round Him. He therefore went on board
 a boat and sat there, while all the people stood on the
 shore. He then spoke many things to them in 3
 figurative language.

"The sower goes out," He said, "to sow. As he 4
 sows, some of the seed falls by the way-side, and the
 birds come and peck it up. Some falls on rocky 5
 ground, where it has but scanty soil. It quickly
 shows itself above the ground, because it has no depth
 of earth; but when the sun is risen, it is scorched by 6
 the heat, and through having no root it withers up.
 Some falls among the thorns; but the thorns spring up 7
 and stifle it. But a portion falls upon good ground, 8
 and gives a return, some a hundred for one, some
 sixty, some thirty. Listen, every one who has ears!" 9

("And His disciples came and asked 10

Why Jesus
 made use of

Parables

Him,

"Why do you speak to them in figurative
 language?"

"Because," He replied, "while to you it is granted 11
 to know the secrets of the Kingdom of the Heavens,
 to them it is not. For whoever has, to him more 12
 shall be given, and he shall have abundance; but
 whoever has not, from him even what he has shall be
 taken away. I speak to them in figurative language 13
 for this reason, that while looking they do not see, and
 while hearing they neither hear nor understand. And 14
 in regard to them the prophecy of Isaiah is receiving
 signal fulfilment:

“‘YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,

‘AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.

‘FOR THIS PEOPLE’S MIND IS STUPEFIED, 15

‘THEIR HEARING HAS BECOME DULL,

‘AND THEIR EYES THEY HAVE CLOSED ;

‘TO PREVENT THEIR EVER SEEING WITH THEIR EYES,

‘OR HEARING WITH THEIR EARS,

‘OR UNDERSTANDING WITH THEIR MINDS,

‘AND TURNING BACK,

‘SO THAT I MIGHT HEAL THEM ’ (Isa. vi. 9. 10).

“But as for you, blessed are your eyes, for they 16
see, and your ears, for they hear. For I solemnly tell 17
you that many Prophets and holy men have longed
to see the sights you see, and have not seen them, and
to hear the words you hear, and have not heard them.

“To you then I will explain the parable 18
The Story of of the Sower. When a man hears the 19
the Sower Message concerning the Kingdom and
explained does not understand it, the Evil one comes
and catches away what has been sown in his heart.
This is he who has received the seed by the road-side
He who has received the seed on the rocky ground 20
is the man who hears the Message and immediately
receives it with joy. It has struck no root, however, 21
within him. He continues for a time, but when
suffering comes, or persecution, because of the
Message, he at once stumbles and falls. He who has 22
received the seed among the thorns is the man who
hears the Message, but the cares of the present age
and the delusions of riches quite stifle the Message,
and it becomes unfruitful. But he who has received 23
the seed on good ground is he who hears and under-
stands. Such hearers give a return, and yield one a
hundred for one, another sixty, another thirty.”)

Another parable He put before them. 24
“The Wheat and the Darnel” “The Kingdom of the Heavens,” He
said, “may be compared to a man who
has sown good seed in his field, but 25

during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the blade shoots up and the grain is formed, then appears the darnel also. 26

"So the farmer's men come and ask him, 27

"Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?"

"Some enemy has done this," he said. 28

"Shall we go, and collect it?" the men inquire.

"No," he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn.' 29 30

Another parable He put before them. 31

'The Mustard Seed'

"The Kingdom of the Heavens," He said, "is like a mustard-seed, which a man takes and sows in his ground. It is the smallest of all seeds, and yet when full-grown it is larger than any herb and forms a tree, so that the birds come and build in its branches." 32

Another parable He spoke to them. 33

"The Kingdom of the Heavens," He said, "is like yeast which a woman takes and buries in a bushel of flour, for it to work there till the whole mass has risen."

All this Jesus spoke to the people in figurative language, and except in figurative language He spoke nothing to them, in fulfilment of the saying of the Prophet, 34 35

"I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE, I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS" (Ps. lxxviii. 2).

When He had dismissed the people and had returned to the house. His disciples came to Him with the request, 36

'The Wheat and the Darnel.' Its Meaning "Explain to us the parable of the darnel sown in the field."

"The sower of the good seed," He replied, "is the 37
 Son of Man ; the field is the world ; the good seed— 38
 these are the sons of the Kingdom ; the darnel, the
 sons of the Evil one. The enemy who sows the
 darnel is *the Devil* ; the harvest is the Close of the 39
 Age ; the reapers are the angels. As then the darnel 40
 is collected together and burnt up with fire, so will it
 be at the Close of the Age. The Son of Man will 41
 commission His angels, and they will gather out of
 His Kingdom all causes of sin and all who violate
 His laws ; and these they will throw into the fiery 42
 furnace. There will be the weeping aloud and the
 gnashing of teeth. Then will the righteous shine out 43
 like the sun in their Father's Kingdom. Listen, every
 one who has ears !

"The Kingdom of the Heavens is like 44
 'The Treas- treasure buried in the open country, which
 ure found and buried' a man finds, but buries again, and, in his
 joy about it, goes and sells all he has and
 buys that piece of ground.

"Again the Kingdom of the Heavens is 45
 'The Pearl like a jewel merchant who is in quest of
 of surpass- choice pearls. He finds one most costly 46
 ing Value' pearl ; he goes away ; and though it costs
 all he has, he buys it.

"Again the Kingdom of the Heavens is 47
 'The Fisher- like a draw-net let down into the sea.
 man's Net' which encloses fish of all sorts. When 48
 full, they haul it up on the beach, and sit down and
 collect the good fish in baskets, while the worthless
 they throw away. So will it be at the Close of the 49
 Age. The angels will go forth and separate the
 wicked from among the righteous, and will throw 50
 them into the fiery furnace. There will be the
 weeping aloud and the gnashing of teeth."

"Have you understood all this ?" He 51
 Learners must asked.

"Yes," they said.

Teachers "Therefore," He said, "remember that 52
 every Scribe well trained for the Kingdom of the

Heavens is like a householder who brings out of his storehouse new things and old."

A Visit to Nazareth and its Synagogue Jesus concluded this series of parables 53 and then departed. And He came into 54 His own country and proceeded to teach in their synagogue, so that they were filled with astonishment and exclaimed,

"Where did he obtain such wisdom, and these wondrous powers? Is not this the carpenter's son? 55 Is not his mother called Mary? And are not his brothers, James, Joseph, Simon and Judah? And his 56 sisters—are they not all living here among us? Where then did he get all this?"

So they turned angrily away from Him. 57 But Jesus said to them,

"There is no prophet left without honour except in his own country and among his own family."

And He performed but few mighty deeds there 58 because of their want of faith.

The Imprisonment and Murder of John the Baptist About that time Herod the Tetrarch 1 14 heard of the fame of Jesus, and he said to 2 his courtiers,

"This is John the Baptist: he has come back to life—and that is why these miraculous Powers are working in him."

For Herod had arrested John, and had put him in 3 chains, and imprisoned him, for the sake of Herodias his brother Philip's wife, because John had persist- 4 ently said to him,

"It is not lawful for you to have her."

And he would have liked to put him to death, but 5 was afraid of the people, because they regarded John as a Prophet. But when Herod's birthday came, the 6 daughter of Herodias danced before all the company, and so pleased Herod that with an oath he promised 7 to give her whatever she asked. So she, instigated by her mother, said, 8

"Give me here on a dish the head of John the Baptist."

The king was deeply vexed, yet because of his 9

repeated oath and of the guests at his table he ordered it to be given her, and he sent and beheaded John in 10 the prison. The head was brought on a dish and 11 given to the young girl, and she took it to her mother. Then John's disciples went and removed the body, 12 and buried it, and came and informed Jesus.

A Crowd of more than 5,000 People fed Upon receiving these tidings, Jesus 13 went away by boat to an uninhabited and secluded district ; but the people heard of it and followed Him in crowds from the towns by land. So Jesus went out and saw an 14 immense multitude, and felt compassion for them, and cured those of them who were out of health. But 15 when evening was come, the disciples came to Him and said,

"This is an uninhabited place, and the best of the day is now gone ; send the people away to go into the villages and buy something to eat."

"They need not go away," replied Jesus ; "you 16 yourselves must give them something to eat."

"We have nothing here," they said, "but five loaves 17 and a couple of fish."

"Bring them here to me," He said, and He told 18, 19 all the people to sit down on the grass.

Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people. So 20 all ate, and were fully satisfied. The broken portions that remained over they gathered up, filling twelve baskets. Those who had eaten were about 5,000 21 adult men, without reckoning women and children.

Jesus prays in Solitude Immediately afterwards He made the 22 disciples go on board the boat and cross to the opposite shore, leaving Him to dismiss the people. When He had done this, He 23 climbed the hill to pray in solitude. Night came on, and He was there alone. Meanwhile the boat was 24 far out on the Lake, buffeted and tossed by the waves, the wind being adverse.

He walks on the Lake But towards daybreak He went to them, 25
walking over the waves. When the dis- 26
ciples saw Him walking on the waves,
they were greatly alarmed.

"It is a spirit," they exclaimed, and they cried out
with terror.

But instantly Jesus spoke to them, and said, 27
"There is no danger; it is I; do not be
afraid."

"Master," answered Peter, "if it is you, bid me 28
come to you upon the water."

"Come," said Jesus. 29

Then Peter climbed down from the boat and walked
upon the water to go to Him. But when he felt the 30
wind he grew frightened, and beginning to sink he
cried out,

"Master, save me."

Instantly Jesus stretched out His hand and caught 31
hold of him, saying to him,

"O little faith, why did you doubt?"

So they climbed into the boat, and the wind 32
lulled; and the men on board fell down before Him,
and said, 33

"You are indeed God's Son."

Miracles at Gennesaret When they had quite crossed over, they 34
put ashore at Gennesaret; and the men of 35
the place, recognizing Him, sent word into
all the country round. So they brought all the sick to 36
Him, and they entreated Him that they might but
touch the tassel of His outer garment; and all who
did so were restored to perfect health.

Purity is an inward and spiritual Thing Then there came to Jesus a party of 1 15
Pharisees and Scribes from Jerusalem, who
inquired,

"Why do your disciples transgress the 2
tradition of the Elders by not washing their hands
before meals?"

"Why do you, too," He retorted, "transgress God's 3
commands for the sake of your tradition? For God 4
said, 'HONOUR THY FATHER AND THY MOTHER'

(Exod. xx. 12) ; and ' LET HIM WHO REVILES FATHER OR MOTHER BE CERTAINLY PUT TO DEATH ' (Exod. xxi. 17) ; but you—this is what you say : ' If a man says 5 to his father or mother, That is consecrated, whatever it is, which otherwise you should have received from me—he shall be absolved from honouring his father ; ' 6 and so you have abrogated God's Word for the sake of your tradition. Hypocrites ! well did Isaiah 7 prophesy of you,

“ THIS IS A PEOPLE WHO HONOUR ME WITH THEIR 8 LIPS,

WHILE THEIR HEART IS FAR AWAY FROM ME ;
BUT IT IS IN VAIN THEY WORSHIP ME, 9

WHILE THEY LAY DOWN PRECEPTS WHICH ARE
MERE HUMAN RULES ' ” (Isa. xxix. 13).

Then, when He had called the people to Him, Jesus 10 said,

“ Hear and understand. It is not what goes into a 11 man's mouth that defiles him ; but it is what comes out of his mouth—*that* defiles a man.”

Then His disciples came and said to Him, 12

“ Do you know that the Pharisees were greatly shocked when they heard those words ? ”

“ Every plant,” He replied, “ which my Heavenly 13 Father has not planted will be rooted up. Leave 14 them alone. They are blind guides of the blind ; and if a blind man leads a blind man, both will fall into some pit.”

“ Explain to us this figurative language,” said 15 Peter.

“ Are even you,” He answered, “ still without intel- 16 ligence ? Do you not understand that whatever 17 enters the mouth passes into the stomach and is afterwards ejected from the body ? But the things that 18 come out of the mouth proceed from the heart, and it is these that defile the man. For out of the heart 19 proceed wicked thoughts, murder, adultery, fornication, theft, perjury, impiety of speech. These are the 20 things which defile the man ; but eating with unwashed hands does not defile.”

Leaving that place, Jesus withdrew into 21
 the vicinity of Tyre and Sidon. Here a 22
A Gentile Girl cured Canaanitish woman of the district came out and persistently cried out,

"Sir, Son of David, pity me ; my daughter is cruelly harassed by a demon."

But He answered her not a word. Then the dis- 23
 ciples interposed, and begged Him, saying,

"Send her away because she keeps crying behind us."

"I have only been sent to the lost sheep of the 24
 house of Israel," He replied.

Then she came and threw herself at His feet and 25
 entreated Him.

"O Sir, help me," she said.

"It is not right," He said, "to take the children's 26
 bread and throw it to the dogs."

"Be it so, Sir," she said, "for even the dogs eat the 27
 scraps which fall from their masters' tables."

"O woman," replied Jesus, "great is your faith : be 28
 it done to you as you desire."

And from that moment her daughter was restored to health.

Again, moving thence, Jesus went along 29
 by the Lake of Galilee ; and ascending the
Many other Miracles hill, He sat down there. Soon great 30
 crowds came to Him, bringing with them those who were crippled in feet or hands, blind or dumb, and many besides, and they hastened to lay them at His feet. And He cured them, so that the people were 31
 amazed to see the dumb speaking, the maimed with their hands perfect, the lame walking, and the blind seeing ; and they gave the glory to the God of Israel.

But Jesus called His disciples to Him 32
 and said,

A Crowd of more than 4,000 People fed "My heart yearns over this mass of people, for it is now the third day that they have been with me and they have nothing to eat. I am unwilling to send them away hungry, lest they should faint on the road."

“Where can we,” asked the disciples, “get bread 33 enough in this remote place to satisfy so vast a multitude?”

“How many loaves have you?” Jesus asked. 34

“Seven,” they said, “and a few small fish.”

So He bade all the people sit down on the ground, 35 and He took the seven loaves and the fish, and after 36 giving thanks He broke them up and then distributed them to the disciples, and they to the people. And 37 they all ate and were satisfied. The broken portions that remained over they took up—seven full ham- 38 pers. Those who ate were 4,000 adult men, without reckoning women and children.

He then dismissed the people, went on board the 39 boat, and came into the district of Magadan.

Here the Pharisees and Sadducees came 1 16
A Sign from Heaven to Him; and, to make trial of Him, they asked Him to show them a sign in the sky.

He replied, 2

“In the evening you say, ‘It will be fine weather, for the sky is red;’ and in the morning, ‘It will be 3 rough weather to-day, for the sky is red and murky.’ You learn how to distinguish the aspect of the heavens, but the signs of the times you cannot. A wicked and 4 faithless generation are eager for a sign; but none shall be given to them except the sign of Jonah.”

And He left them and went away.

False Teaching compared to Yeast When the disciples arrived at the other 5 side of the Lake, they found that they had forgotten to bring any bread; and when 6 Jesus said to them, “See to it: beware of the yeast of the Pharisees and Sadducees,” they 7 reasoned among themselves, saying,

“It is because we have not brought any bread.”

Jesus perceived this and said, 8

“Why are you reasoning among yourselves, you men of little faith, because you have no bread? Do 9 you not yet understand? nor even remember the 5,000 and the five loaves, and how many basketfuls you carried away, nor the 4,000 and the seven loaves, 10

and how many hampers you carried away? How is 11
it you do not understand that it was not about
bread that I spoke to you? But beware of the yeast
of the Pharisees and Sadducees."

Then they perceived that He had not warned them 12
against bread-yeast, but against the teaching of the
Pharisees and Sadducees.

**Peter ac-
knowledges
Jesus as
the Messiah** "When He arrived in the neighbour- 13
hood of Caesarea Philippi, Jesus ques-
tioned His disciples.

"Who do people say that the Son of
Man is?" He asked.

"Some say John the Baptist," they replied; "others 14
Elijah; others Jeremiah or one of the Prophets."

"But you, who do you say that I am?" He asked 15
again.

"You," replied Simon Peter, "are the Christ, the 16
Son of the ever-living God."

"Blessèd are you, Simon Bar-Jonah," said Jesus; 17
"for mere human nature has not revealed this to you,
but my Father in Heaven. And I declare to you that 18
you are Peter, and that upon this Rock I will build my
Church, and the might of Hades shall not triumph
over it. I will give you the keys of the Kingdom of 19
the Heavens; and whatever you bind on earth shall
remain bound in Heaven, and whatever you loose on
earth shall remain loosed in Heaven."

Then He urged His disciples to tell no one that He 20
was the Christ.

**Jesus
predicts
His own
Death
and Resur-
rection** From this time Jesus began to explain to 21
His disciples that He must go to Jerusalem,
and suffer much cruelty from the Elders
and the High Priests and the Scribes, and
be put to death, and on the third day be
raised to life again. Then Peter took Him 22
aside and began taking Him to task.

"Master," he said, "God forbid; this will not be
your lot."

But He turned and said to Peter,

23

"Get behind me, Adversary; you are a hindrance

to me, because your thoughts are not God's thoughts, but men's."

Nor may His Followers refuse the Cross Then Jesus said to His disciples, 24
 "If any one desires to follow me, let him renounce self and take up his cross, and so be my follower. For whoever 25
 desires to save his life shall lose it, and whoever loses his life for my sake shall find it. Why, what benefit 26
 will it be to a man if he gains the whole world but forfeits his life? Or what shall a man give to buy back his life? For the Son of Man is soon to come in 27
 the glory of the Father with His angels, and then will He requite every man according to his actions. I 28
 solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom."

The Transfiguration Six days later, Jesus took with Him Peter 1 17
 and the brothers James and John, and brought them up a high mountain to a solitary place. There in their presence His form 2
 underwent a change; His face shone like the sun, and His raiment became as white as the light. And 3
 suddenly Moses and Elijah appeared to them conversing with Him.

Then Peter said to Jesus, 4
 "Master, we are thankful to you that we are here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah."

He was still speaking when a luminous cloud 5
 spread over them; and a voice was heard from within the cloud, which said,

"This is My Son dearly beloved, in whom is My delight. Listen to Him."

On hearing this voice, the disciples fell on their 6
 faces and were filled with terror. But Jesus came 7
 and touched them, and said,

"Rouse yourselves and have no fear."

So they looked up, and saw no one but Jesus. 8

As they were descending the mountain, Jesus laid a 9
 command upon them.

"Tell no one," He said, "of the sight you have seen till the Son of Man has risen from among the dead."

The Baptizer the second Elijah "Why then," asked the disciples, "do the Scribes say that Elijah must first come?" "Elijah was indeed to come," He replied, "and would reform everything. But I tell you that he has already come, and they did not recognize him, but dealt with him as they chose. And before long the Son of Man will be treated by them in a similar way."

Then it dawned upon the disciples that it was John the Baptist about whom He had spoken to them.

Cure of an Epileptic When they had returned to the people, there came to Him a man who fell on his knees before Him and besought Him.

"Sir," he said, "have pity on my son, for he is an epileptic and is very ill. Often he falls into the fire and often into the water. I have brought him to your disciples, and they have not been able to cure him."

"O unbelieving and perverse generation!" replied Jesus; "how long shall I be with you? how long shall I endure you? Bring him to me."

Then Jesus reprimanded the demon, and it came out and left him; and the boy was cured from that moment.

The Power of Faith Then the disciples came to Jesus privately and asked Him,

"Why could not we expel the demon?" "Because your faith is so small," He replied; "for I solemnly declare to you that if you have faith like a mustard seed, you shall say to this mountain, 'Remove from this place to that,' and it will remove; and nothing shall be impossible to you. But an evil spirit of this kind is only driven out by prayer and fasting."

As they were travelling about in Galilee, Jesus said to them,

Jesus again predicts His own Death and Resurrection "The Son of Man is about to be betrayed into the hands of men; they will put Him to death, but on the third day He will be raised to life again."

And they were exceedingly distressed.

After their arrival at Capernaum the 24
He pays the collectors of the half-shekel came and
Temple Tax asked Peter,

“Does not your Teacher pay the half-shekel?”

“Yes,” he replied, and then went into the house. 25

But before he spoke a word Jesus said,

“What think you, Simon? From whom do this world’s kings receive customs or capitation tax? from their own children, or from others?”

“From others,” he replied. 26

“Then the children go free,” said Jesus. “How- 27
 ever, lest we cause them to sin, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me.”

Just then the disciples came to Jesus 1 18
A Lesson in and asked,
Humility

“Who ranks higher than others in the Kingdom of the Heavens?”

So He called a young child to Him, and, bidding 2
 him stand in the midst of them, said, 3

“In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. Who- 4
 ever therefore shall humble himself as this young child, he it is who is superior to others in the Kingdom of the Heavens. And whoever for my 5
 sake receives one young child such as this, receives me. But whoever shall occasion the fall of one of 6
 these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea.

“Alas for the world because of causes 7
‘Beware of of falling! They cannot but come, but
leading alas for each man through whom they
others come! If your hand or your foot is 8
into Sin’ causing you to fall into sin, cut it off and away with it. It is better for you to enter into Life crippled in hand or foot than to remain in possession of two sound hands or feet but be thrown into the fire of the

Ages. And if your eye is causing you to fall into sin, 9
 tear it out and away with it ; it is better for you to enter
 into Life with only one eye, than to remain in possession
 of two eyes but be thrown into the Gehenna of fire.

‘Despise no one. The straying Sheep’ “Beware of ever despising one of these 10
 little ones, for I tell you that in Heaven
 their angels have continual access to my
 Father who is in Heaven. What do you 12
 yourselves think? Suppose a man gets a hundred
 sheep and one of them strays away, will he not leave
 the ninety-nine on the hills and go and look for the
 one that is straying? And if he succeeds in finding 13
 it, in solemn truth I tell you that he rejoices over it
 more than he does over the ninety-nine that have not
 gone astray. Just so it is not the will of your Father 14
 in Heaven that one of these little ones should be lost.

How to treat a sinning Fellow Christian “If your brother acts wrongly towards 15
 you, go and point out his fault to him
 when only you and he are there. If
 he listens to you, you have gained your
 brother. But if he will not listen to you, go again, 16
 and ask one or two to go with you, that every word
 spoken may be attested by two or three witnesses. If 17
 he refuses to hear them, appeal to the Church ; and if
 he refuses to hear even the Church, regard him just
 as you regard a Gentile or a tax-gatherer. I 18
 solemnly tell you that whatever you as a Church
 bind on earth will in Heaven be held as bound, and
 whatever you loose on earth will in Heaven be held
 to be loosed. I also solemnly tell you that if two of 19
 you here on earth agree together concerning anything
 whatever that they shall ask, the boon will come to
 them from my Father who is in Heaven. For where 20
 there are two or three assembled in my name, there
 am I in the midst of them.”

How often he is to be forgiven At this point Peter came to Him with 21
 the question,
 “Master, how often shall my brother
 act wrongly towards me and I forgive
 him ? seven times ? ”

"I do not say seven times," answered Jesus, "but 22
seventy times seven times.

The Duty of mutual Forgiveness "For this reason the Kingdom of the 23
Heavens may be compared to a king who determined to have a settlement of accounts with his servants. But as soon as he began 24
the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So his 25
master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling 26
down, prostrated himself at his feet and entreated him.

" 'Only give me time,' he said, 'and I will pay you the whole.'

"Whereupon his master, touched with compassion, 27
set him free and forgave him the debt. But no 28
sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 shillings; and seizing him by the throat and nearly strangling him he exclaimed,

" 'Pay me all you owe.'

"His fellow servant therefore fell at his feet and 29
entreated him,

" 'Only give me time,' he said, 'and I will pay you.'

"He would not, however, but went and threw him 30
into prison until he should pay what was due. His 31
fellow servants, therefore, seeing what had happened, were exceedingly angry; and they came and told their master without reserve all that had happened. At once his master called him and said, 32

" 'Wicked servant, I forgave you all that debt, because you entreated me: ought not you also to have 33
had pity on your fellow servant, just as I had pity on you?'

"So his master, greatly incensed, handed him over 34
to the jailers until he should pay all he owed him.

"In the same way my Heavenly Father will deal 35
with you, if you do not all of you forgive one another from your hearts."

**Jesus
crosses the
Jordan**

When Jesus had finished these dis- 1 19
courses, He removed from Galilee and
came into that part of Judaea which lay
beyond the Jordan. And a vast multitude 2
followed him, and He cured them there.

**A Question
about
Divorce**

Then came some of the Pharisees to Him 3
to put Him to the proof by the question,
“Has a man a right to divorce his wife
whenever he chooses?”

“Have you not read,” He replied, “that He who 4
made them ‘MADE THEM’ from the beginning ‘MALE
AND FEMALE (Gen. i. 27), AND SAID, FOR THIS 5
REASON A MAN SHALL LEAVE HIS FATHER AND
MOTHER AND BE UNITED TO HIS WIFE, AND THE
TWO SHALL BE ONE’ (Gen. ii. 24)? Thus they are 6
no longer two, but ‘one’! What therefore God has
joined together, let not man separate.”

“Why then,” said they, “did Moses command the 7
husband to give her ‘a written notice of divorce,’ and
so put her away (Deut. xxiv. 1)?”

“Moses,” He replied, “in consideration of the 8
hardness of your nature permitted you to put away
your wives, but it has not been so from the beginning.
And I tell you that whoever divorces his wife for any 9
reason except her unfaithfulness, and marries another
woman, commits adultery.”

“If this is the case with a man in relation to his wife,” 10
said the disciples to Him, “it is better not to marry.”

“It is not every man,” He replied, “who can re- 11
ceive this teaching, but only those on whom the grace
has been bestowed. There are men who from their 12
birth have been disabled from marriage, others who
have been so disabled by men, and others who have
disabled themselves for the sake of the Kingdom of
the Heavens. He who is able to receive this, let him
receive it.”

**Little Chil-
dren wel-
comed and
blessed**

Then young children were brought to 13
Him for Him to put His hands on them
and pray; but the disciples interfered.
Jesus however said, 14

"Let the little children come to me, and do not hinder them ; for it is to those who are childlike that the Kingdom of the Heavens belongs."

So He laid His hands upon them and went away. 15

The wealthy Ruler "Teacher," said one man coming up to 16 Him, "what that is good shall I do in order to win the Life of the Ages ?"

"Why do you ask me," He replied, "about what is 17 good ? There is only One who is truly good. But if you desire to enter into Life, keep the Commandments."

"Which Commandments ?" he asked. 18

Jesus answered,

" 'THOU SHALT NOT KILL ;' 'THOU SHALT NOT COMMIT ADULTERY ;' 'THOU SHALT NOT STEAL ;' 'THOU SHALT NOT LIE IN GIVING EVIDENCE ;' 'HONOUR THY FATHER AND THY MOTHER' (Exod. 19 xx. 12-16 ; Deut. v. 16-20) ; and 'THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THYSELF' " (Lev. xix. 18).

"All of these," said the young man, "I have care- 20 fully kept. What do I still lack ?"

"If you desire to be perfect," replied Jesus, "go and 21 sell all that you have, and give to the poor, and you shall have wealth in Heaven ; and come, follow me."

On hearing those words the young man went away 22 much cast down ; for he had much property.

So Jesus said to His disciples, 23

Wealth has serious Dis-advantages "I solemnly tell you that it is with 24 difficulty that a rich man will enter the Kingdom of the Heavens. Yes, I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

These words utterly amazed the disciples, and they 25 asked,

"Who then can be saved ?"

Jesus looked at them and said, 26

"With men this is impossible, but with God every-thing is possible."

Then Peter said to Jesus, 27

**Self-sacrifice
for Christ
enriches** "See, *we* have forsaken everything and followed you ; what then will be *our* reward ?"

"I solemnly tell you," replied Jesus, "that in the New Creation, when the Son of Man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel. And whoever has forsaken houses, or brothers or sisters, or father or mother, or children or lands, for my sake, shall receive many times as much and shall have as his inheritance the Life of the Ages. 28 29

"But many who are now first will be last, and many who are now last will be first. 30

**'The
Vineyard
Labourers'** "For the Kingdom of the Heavens is like 1 20 an employer who went out early in the morning to hire men to work in his vineyard, and having made an agreement with them for a shilling a day, sent them unto his vineyard. About nine o'clock he went out and saw 3 others loitering in the market-place. To these also 4 he said,

"'You also, go into the vineyard, and whatever is right I will give you.'

"So they went. Again about twelve, and about 5 three o'clock, he went out and did the same. And 6 going out about five o'clock he found others loitering, and he asked them,

"'Why have you been standing here all day long, doing nothing ?'

"'Because no one has hired us,' they replied. 7

"'You also, go into the vineyard,' he said.

"When evening came, the master said to his 8 steward,

"'Call the men and pay them their wages. Begin with the last set and finish with the first.'

"When those came who had begun at five o'clock, 9 they received a shilling apiece ; and when the first 10 came, they expected to get more, but they also each

got the shilling. So when they had received it, they 11
grumbled against the employer, saying,

“ ‘These who came last have done only one hour’s 12
work, and you have put them on the same level with
us who have worked the whole day and have borne
the scorching heat.’

“ ‘My friend,’ he answered to one of them, ‘I am 13
doing you no injustice. Did you not agree with me
for a shilling? Take your money and go. I choose 14
to give this last comer just as much as I give you.
Have I not a right to do what I choose with my 15
own property? Or are you envious because I am
generous?’

“ ‘So the last shall be first, and the first last.’” 16

Jesus pre- Jesus was now going up to Jerusalem, 17
dicts His and He took the twelve disciples aside by
Death and themselves, and on the way he said to
Resurrection them,

“ ‘We are going up to Jerusalem, and there the Son 18
of Man will be betrayed to the High Priests and
Scribes. They will condemn Him to death, and hand 19
Him over to the Gentiles to be made sport of and
scourged and crucified; and on the third day He will
be raised to life.’”

A Request Then the mother of the sons of Zabdi 20
for worldly came to Him with her sons, and knelt
Honour before Him to make a request of
Him.

“ ‘What is it you desire?’” He asked. 21

“ ‘Command,’ she replied, “that these my two sons
may sit one at your right hand and one at your left in
your Kingdom.”

“ ‘None of you know what you are asking for,’ said 22
Jesus; “can you drink out of the cup from which I am
about to drink?”

“ ‘We can,’ they replied.

“ ‘You shall drink out of my cup,’ He said, “but a 23
seat at my right hand or at my left it is not for me to
allot, but it belongs to those for whom it has been
prepared by my Father.”

The other ten heard of this, and their indignation 24
 was aroused against the two brothers. But 25
Humble Ser- Jesus called them to Him, and said,
vice is true "You know that the rulers of the Gen-
Greatness tiles lord it over them, and their great men
 exercise authority over them. Not so shall it be 26
 among you ; but whoever desires to be great among
 you shall be your servant, and whoever desires to 27
 be first among you shall be your bondservant ; just 28
 as the Son of Man came not to be served but
 to serve, and to give His life as the redemption-
 price for many."

As they were leaving Jericho, an 29
Two blind immense crowd following Him, two 30
Men receive blind men sitting by the roadside heard
Sight that it was Jesus who was passing by,
 and cried aloud,

"Sir, Son of David, pity us."

The people angrily tried to silence them, but they 31
 cried all the louder,

"O Sir, Son of David, pity us," they said.

So Jesus stood still and called to them. 32

"What shall I do for you?" He asked.

"Sir, let our eyes be opened," they replied. 33

Moved with compassion, Jesus touched their eyes, 34
 and immediately they regained their sight and followed
 Him.

When they were come near Jerusalem 1 **21**
An Ass and and had arrived at Bethphagé and the
its Colt are Mount of Olives, Jesus sent two of the dis-
borrowed ciples on in front, saying to them, 2

"Go to the village you see facing you, and as you
 enter it you will find a she-ass tied up and a foal with
 her. Untie her and bring them to me. And if any 3
 one says anything to you, say, 'The Master needs
 them,' and he will at once send them."

This took place in order that the Prophet's predic- 4
 tion might be fulfilled :

"TELL THE DAUGHTER OF ZION,

'SEE, THY KING IS COMING TO THEE,

5

GENTLE, AND YET MOUNTED ON AN ASS,
EVEN ON A COLT THE FOAL OF A BEAST OF
BURDEN ’”

(Isa. lxii. 11 ; Zech. ix. 9).

So the disciples went and did as Jesus 6
Jesus rides had instructed them : they brought the she- 7
into
Jerusalem ass and the foal, and threw their outer
garments on them. So He sat on them ; 8
and most of the crowd kept spreading their garments
along the road, while others cut branches from the
trees and carpeted the road with them, and the multi- 9
tudes—some of the people preceding Him and some
following—sang aloud,

“GOD SAVE THE SON OF DAVID !

BLESSINGS ON HIM WHO COMES IN THE LORD’S
NAME !

GOD IN THE HIGHEST HEAVENS SAVE HIM !”

(Ps. cxviii. 25, 26).

When He thus entered Jerusalem, the whole city 10
was thrown into commotion, every one inquiring,

“Who is this ?”

“This is Jesus, the Prophet, from Nazareth in 11
Galilee,” replied the crowds.

Entering the Temple, Jesus drove out all 12
The Dealers who were buying and selling there, and
driven from overturned the money-changers’ tables
the Temple and the seats of the pigeon-dealers.
Courts

“It is written,” He said, “‘MY HOUSE SHALL BE 13
CALLED THE HOUSE OF PRAYER’ (Isa. lvi. 7), but you
are making it A ROBBERS’ CAVE” (Jer. vii. 11).

And the blind and the lame came to Him in the 14
Temple, and He cured them.

But when the High Priests and the Scribes saw the 15
wonderful things that He had done and the children
who were crying aloud in the Temple, “GOD SAVE
THE SON OF DAVID,” they were filled with indig-
nation.

“Do you hear,” they asked Him, “what these chil- 16
dren are saying ?”

“Yes,” He replied ; “have you never read, ‘OUT

OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST BROUGHT FORTH THE PRAISE WHICH IS DUE' (Ps. viii. 2)?"

So He left them and went out of the city to Bethany 17 and passed the night there.

Early in the morning as He was on 18
An unfruit- His way to return to the city He was 19
ful Fig Tree hungry, and seeing a fig-tree on the
cursed road-side He went up to it, but found
 nothing on it but leaves.

"On you," He said, "no fruit shall ever again grow."

And immediately the fig-tree withered away.

When the disciples saw it they exclaimed in aston- 20
 ishment,

"How instantaneously the fig-tree has withered away!"

"I solemnly tell you," said Jesus, "that if you have 21
 an unwavering faith, you shall not only perform such a miracle as this of the fig-tree, but that even if you say to this mountain, 'Be thou lifted up and hurled into the sea,' it shall be done; and everything, what- 22
 ever it be, that you ask for in your prayers, if you have faith, you shall obtain."

The Leaders of the People silenced He entered the Temple; and while He 23
 was teaching, the High Priests and the Elders of the people came to Him and asked Him,

"By what authority are you doing these things? and who gave you this authority?"

"And I also have a question to ask *you*," replied 24
 Jesus, "and if you answer me, I in turn will tell you by what authority I do these things. John's Baptism, 25
 whence was it?—had it a heavenly or a human origin?"

So they debated the matter among themselves.

"If we say 'a heavenly origin,'" they argued, "he will say, 'Why then did you not believe him?'" and if 26
 we say 'a human origin' we have the people to fear, for they all hold John to have been a Prophet."

So they answered Jesus, 27

"We do not know."

"Nor do I tell you," He replied, "by what authority I do these things."

Dis- "But give me your judgement. There 28
obedience, was a man who had two sons. He came
apparent to the elder of them, and said,
and real " "My son, go and work in the vineyard
to-day.'

" "I will not,' he replied. 29

"But afterwards he was sorry, and went. He came 30
to the second and spoke in the same manner. His
answer was,

" "I will go, Sir.'

"But he did not go. Which of the two did as his 31
father desired?"

"The first," they said.

"I solemnly tell you," replied Jesus, "that the tax-
gatherers and the notorious sinners are entering the
Kingdom of God in front of you. For John came 32
to you observing all sorts of ritual, and you put no
faith in him: the tax-gatherers and the notorious
sinners did put faith in him, and you, though you
saw this example set you, were not even after-
wards sorry so as to believe him.

"Listen to another parable. There was 33
'The Vine- a householder who planted a vineyard,
dressers' made a fence round it, dug a wine-tank
in it, and built a strong lodge; then let the place to
vine-dressers, and went abroad. When vintage- 34
time approached, he sent his servants to the vine-
dressers to receive his share of the grapes; but 35
the vine-dressers seized the servants, and one they
cruelly beat, one they killed, one they pelted with
stones. Again he sent another party of servants more 36
numerous than the first; and these they treated in the
same manner. Later still he sent to them his son, saying, 37

" "They will respect my son.'

"But the vine-dressers, when they saw the son, 38
said to one another,

“ ‘Here is the heir : come, let us kill him and get his inheritance.’

“ So they seized him, dragged him out of the vineyard, and killed him. When then the owner of the vineyard comes, what will he do to those vine-dressers ? ”

“ He will put the wretches to a wretched death,” was the reply, “ and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season.”

“ Have you never read in the Scriptures,” said Jesus,

“ ‘THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE :
THIS CORNERSTONE CAME FROM THE LORD,
AND IS WONDERFUL IN OUR EYES’ (Ps. cxviii.
22, 23) ?

“ That, I tell you, is the reason why the Kingdom of God will be taken away from you, and given to a nation that will exhibit the power of it. He who falls on this stone will be severely hurt ; but he on whom it falls will be utterly crushed.”

After listening to His parables the High Priests and the Pharisees perceived that He was speaking about them ; but though they were eager to lay hands upon Him, they were afraid of the people, for by them He was regarded as a Prophet.

Again Jesus spoke to them in figurative language. **1 22**

‘The Wedding Feast’
“ The Kingdom of the Heavens,” He said, “ may be compared to a King who celebrated the marriage of his son, and sent his servants to call the invited guests to the wedding, but they were unwilling to come.

“ Again he sent other servants with a message to those who were invited.

“ ‘My breakfast is now ready,’ he said, ‘ my bullocks and fat cattle are killed, and every preparation is made : come to the wedding.’

“ They however gave no heed, but went, one to 5

his home in the country; another to his business; and 6
the rest seized the king's servants, maltreated them,
and murdered them. So the king's anger was stirred, 7
and he sent his troops and destroyed those murderers
and burnt their city. Then he said to his servants, 8

"The wedding banquet is ready, but those who
were invited were unworthy of it. Go out therefore 9
to the cross-roads, and everybody you meet invite to
the wedding.'

"So they went out into the roads and gathered 10
together all they could find, both bad and good, and
the banqueting-hall was filled with guests.

A presumptuous Guest "Now the king came in to see the 11
guests; and among them he discovered
one who was not wearing a wedding-robe.

"My friend,' he said, 'how is it that you came in 12
here without a wedding robe?'

"The man stood speechless. Then the king said 13
to the servants,

"Bind him hand and foot and fling him into the
darkness outside: there will be the weeping aloud and
the gnashing of teeth.'

"For there are many called, but few chosen." 14

A Question about Tribute Then the Pharisees went and con- 15
sulted together how they might entrap
Him in His conversation. So they sent 16
to Him their disciples together with the
Herodians; who said,

"Teacher, we know that you are truthful and that
you faithfully teach God's truth; and that no fear of
man misleads you, for you are not biased by men's
wealth or rank. Give us your judgement therefore: 17
is it allowable for us to pay a poll-tax to Caesar, or
not?"

Perceiving their wickedness, Jesus replied, 18

"Why are you hypocrites trying to ensnare me? 19
Show me the tribute coin."

And they brought Him a shilling.

"Whose likeness and inscription," He asked, "is 20
this?"

"Caesar's," they replied 21

"Pay therefore," He rejoined, "what is Caesar's to Caesar; and what is God's to God."

They heard this, and were astonished; then left Him, and went their way. 22

On the same day a party of Sadducees 23
 'A Woman who had come to Him, contending that there is no
 had seven had seven resurrection. And they put this case to
 Husbands' Him.

"Teacher," they said, "Moses enjoined, 'If A 24
 MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS
 WIDOW, AND RAISE UP A FAMILY FOR HIM' (Deut.
 xxv. 5). Now we had among us seven brothers. 25
 The eldest of them married, but died childless, leav-
 ing his wife to his brother. So also did the second 26
 and the third, down to the seventh, till the woman 27
 also died, after surviving them all. At the Resurrec- 28
 tion, therefore, whose wife of the seven will she be?
 for they all married her."

The reply of Jesus was, 29

"You are in error, through ignorance of the Scrip-
 tures and of the power of God. For in the Resurrec- 30
 tion, men neither marry nor are women given in
 marriage, but they are like angels in Heaven. But 31
 as to the Resurrection of the dead, have you never
 read what God says to you, 'I AM THE GOD OF 32
 ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB'
 (Exod. iii. 6)? He is not the God of dead, but of
 living men."

All the crowd heard this, and were filled with 33
 amazement at His teaching.

Now the Pharisees came up when they 34
 Love, the heard that He had silenced the Sadducees,
 supreme Law and one of them, an expounder of the 35
 Law, asked Him as a test question,

"Teacher, which is the greatest Commandment in 36
 the Law?"

"'THOU SHALT LOVE THE LORD THY GOD,' " He 37
 answered, "'WITH THY WHOLE HEART, THY WHOLE
 SOUL, THY WHOLE MIND' (Deut. vi. 5). This is the 38

greatest and foremost Commandment. And the 39
second is similar to it : 'THOU SHALT LOVE THY
FELLOW MAN AS MUCH AS THYSELF' (Lev. xix. 18).
The whole of the Law and the Prophets is summed 40
up in these two Commandments."

'David's Son' and While the Pharisees were still assembled 41
there, Jesus put a question to them.

'David's Lord' "What think you about the Christ," He 42
said, "whose son is He?"

"David's," they replied.

"How then," He asked, "does David, taught by the 43
Spirit, call Him Lord, when he says,

"THE LORD SAID TO MY LORD, 44
SIT AT MY RIGHT HAND

UNTIL I HAVE PUT THY FOES BENEATH THY
FEET' (Ps. cx. 1) ?

"If therefore David calls Him Lord, how can He be 45
his son?" No one could say a word in reply, nor 46
from that day did any one venture again to put a
question to Him.

Then Jesus addressed the crowds and 1 **23**
His disciples.

Scribes and Pharisees denounced "The Scribes," He said, "and the Phari- 2
sees sit in the chair of Moses. Therefore 3

do and observe everything that they command you;
but do not imitate their lives, for though they tell
others what to do, they do not do it themselves.
Heavy and cumbrous burdens they bind together and 4
load men's shoulders with them, while as for them-
selves, not with one finger do they choose to lift them.
And everything they do they do with a view to being 5
observed by men ; for they widen their phylacteries
and make the tassels large, and love the best seats at 6
a dinner party or in the synagogues, and like to be 7
bowed to in places of public resort, and to be addressed
by men as 'Rabbi.'

Brotherhood among Christians "As for you, do not accept the title of 8
'Rabbi,' for one alone is your Teacher, and
you are all brothers. And call no one on 9
earth your Father, for One alone is your

Father—the Heavenly Father. And do not accept 10
the name of ‘leader,’ for your Leader is one alone—the
Christ. He who is the greatest among you shall be your 11
servant ; and one who exalts himself shall be abased, 12
while one who abases himself shall be exalted.

Stern De- “But alas for you, Scribes and Pharisees, 13
nunciations hypocrites, for you lock the door of the
Kingdom of the Heavens against men ;
you yourselves do not enter, nor do you allow those
to enter who are seeking to do so.

“Alas for you, Scribes and Pharisees, hypocrites, 15
for you scour sea and land in order to win one con-
vert—and when he is gained, you make him twice as
much a son of Gehenna as yourselves.

“Alas for you, you blind guides, who say, 16
“ ‘Whoever swears by the Sanctuary it is nothing ;
but whoever swears by the gold of the Sanctuary, is
bound by the oath.’

“Blind fools ! Why, which is greater ?—the gold, 17
or the Sanctuary which has made the gold holy ? And 18
you say,

“ ‘Whoever swears by the altar, it is nothing ; but
whoever swears by the offering lying on it is bound
by the oath.’

“You are blind ! Why, which is greater ?—the 19
offering, or the altar which makes the offering holy ?
He who swears by the altar swears both by it and by 20
everything on it ; he who swears by the Sanctuary 21
swears both by it and by Him who dwells in it ; and 22
he who swears by Heaven swears both by the throne
of God and by Him who sits upon it.

“Alas for you, Scribes and Pharisees, hypocrites, 23
for you pay the tithe on mint, dill, and cumin, while
you have neglected the weightier requirements of the
Law—just judgement, mercy, and faithful dealing.
These things you ought to have done, and yet you
ought not to have left the others undone. You blind 24
guides, straining out the gnat while you gulp down
the camel !

“Alas for you, Scribes and Pharisees, hypocrites. 25

for you wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. Blind Pharisee, first wash clean the inside of the cup 26 or dish, and then the outside will be clean also.

“Alas for you, Scribes and Pharisees, hypocrites, for 27 you are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men’s bones and of all that is unclean. The 28 same is true of you: outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and disregard of God’s Law.

“Alas for you, Scribes and Pharisees, hypocrites, 29 for you repair the sepulchres of the Prophets and keep in order the tombs of the righteous, and your 30 boast is,

“‘If we had lived in the time of our forefathers, we should not have been implicated with them in the murder of the Prophets.’

“So that you bear witness against yourselves that 31 you are descendants of those who murdered the Prophets. Fill up the measure of your forefathers’ 32 guilt. O serpents, O vipers’ brood, how are you to 33 escape condemnation to Gehenna?

“For this reason I am sending to you 34
The Guilt of that Generation Prophets and wise men and Scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; 35 that all the innocent blood shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Sanctuary and the altar. I tell you in solemn truth that all these 36 things will come upon the present generation.

“O Jerusalem, Jerusalem! thou who 37
Jesus grieves over Jerusalem murderest the Prophets and stonest those who have been sent to thee! how often have I desired to gather thy children to me, just as a hen gathers her chickens under her wings,

and you would not come ! See, your house will now be left to you desolate ! For I tell you that you will never see me again until you say, 'BLESSED BE HE WHO COMES IN THE NAME OF THE LORD'' (Ps. cxviii. 26).

Jesus predicts the Destruction of the Temple Jesus had left the Temple and was going on His way, when His disciples came and called His attention to the Temple buildings. 24

"You see all these ?" He replied ; "in solemn truth I tell you that there will not be left here one stone upon another that will not be pulled down."

Christ's Return at the End of the Age Afterwards He was on the Mount of Olives and was seated there when the disciples came to Him, apart from the others, and said, 3

"Tell us when this will be ; and what will be the sign of your Coming and of the Close of the Age ?"

"Take care that no one misleads you," answered Jesus ; "for many will come assuming my name and saying 'I am the Christ ;' and they will mislead many. And before long you will hear of wars and rumours of wars. Do not be alarmed, for such things must be ; but the End is not yet. FOR NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM AGAINST KINGDOM (Isa. xix. 2), and there will be famines and earthquakes in various places ; but all these miseries are but like the early pains of childbirth. 4 5 6 7 8

Persecution, Apostasy, and world-wide Preaching "At that time they will deliver you up to punishment and will put you to death ; and you will be objects of hatred to all the nations because you are called by my name. 9

Then WILL MANY STUMBLE AND FALL (Isa. viii. 15), and they will betray one another and hate one another. Many false prophets will rise up and lead multitudes astray ; and because of the prevalent disregard of God's Law the love of the great majority will grow cold ; but those who stand firm to the End shall be saved. And this Good News of the Kingdom shall be proclaimed throughout the whole 10 11 12 13 14

world to set the evidence before all the Gentiles ; and then the End will come.

“When you have seen (to use the 15
 ‘The Abom- language of the Prophet Daniel) the
 ination of ‘ABOMINATION OF DESOLATION’ (Dan. ix.
 Desolation’ 27), standing in the Holy Place”—let the
 reader observe those words—“then let those who are 16
 in Judaea escape to the hills ; let him who is on the 17
 roof not go down to fetch what is in his house ; nor 18
 let him who is outside the city stay to pick up his
 outer garment. And alas for the women who at that 19
 time are with child or have infants !

“But pray that your flight may not be in winter, nor 20
 on the Sabbath ; for it WILL BE a time of 21
 Unpar- great SUFFERING, SUCH AS NEVER HAS BEEN
 alleled FROM THE BEGINNING OF THE WORLD TILL
 Distress NOW (Dan. xii. 1), and assuredly never
 will be again And if those days had not been cut 22
 short, no one would escape ; but for the sake of God’s
 own People those days will be cut short.

“If at that time any one should say to 23
 The Coming of Christ you, ‘See, here is the Christ !’ or ‘Here !’
 to be give no credence to it. For there will 24
 widely seen rise up false Christs and false prophets,
 displaying wonderful signs and prodigies, so as to
 deceive, were it possible, even God’s own People.
 Remember, I have forewarned you. If therefore they 25, 26
 should say to you, ‘See, He is in the Desert !’ do not
 go out there : or ‘See, He is indoors in the room !’ do
 not believe it. For just as the lightning flashes in the 27
 east and is seen to the very west, so will be the
 Coming of the Son of Man. Wherever the dead 28
 body is, there will the vultures flock together.

“But immediately after those times of 29
 The Son of Man amid the Clouds distress THE SUN WILL BE DARKENED, THE
 MOON WILL NOT SHED HER LIGHT, THE
 STARS WILL FALL FROM THE FIRMAMENT,
 AND THE FORCES WHICH CONTROL THE HEAVENS WILL
 BE DISORDERED AND DISTURBED (Isa. xiii. 10 ; xxxiv. 4).
 Then will appear the sign of the Son of Man in 30

the sky ; and THEN WILL ALL THE NATIONS OF THE EARTH LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY (Dan. vii. 13) with great power and glory. And He will 31 send out His angels WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64 ; xxx. 4).

A definite Limit of Time “ Now learn from the fig-tree the lesson 32 it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may 33 be sure that He is near—at your very door. I tell you 34 in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but 35 it is certain that my words will not pass away.

The exact Day and Hour uncertain “ But as to that day and the exact time 36 no one knows—not even the angels of heaven, nor the Son, but the Father alone. ‘ For as it was in the time of Noah (Gen. 37 vii.), so it will be at the Coming of the Son of Man. At 38 that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realise 39 any danger till the Deluge came and swept them all away ; so will it be at the Coming of the Son of Man. Then will two men be in the open country : one will 40 be taken away, and one left behind. Two women will 41 be grinding at the mill : one will be taken away, and one left behind. Be on the alert therefore, for you do 42 not know the day on which your Lord is coming. But of this be assured, that if the master of the house 43 had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into. Therefore you also must be 44 ready ; for it is at a time when you do not expect Him that the Son of Man will come.

Faithful and unfaithful Servants "Who therefore is the loyal and in- 45
 telligent servant to whom his master has
 entrusted the control of his household to
 give them their rations at the appointed
 time? Blessed is that servant whom his master when 46
 he comes shall find so doing! In solemn truth I tell 47
 you that he will give him the management of all his
 wealth. But, if the man, being a bad servant, should 48
 say in his heart, 'My master is a long time in coming,'
 and should begin to beat his fellow servants, while 49
 he eats and drinks with drunkards; the master of 50
 that servant will arrive on a day when he is not ex-
 pecting him and at an hour of which he has not
 been informed; he will treat him with the utmost 51
 severity and assign him a place among the hypo-
 crites: there will be the weeping and the
 gnashing of teeth.

"Then will the Kingdom of the Heavens 1 25
 be found to be like ten bridesmaids who
 took their torches and went out to meet the
 bridegroom. Five of them were foolish and five were 2
 wise. For the foolish, when they took their torches, 3
 did not provide themselves with oil; but the wise, 4
 besides their torches, took oil in their flasks. The 5
 bridegroom was a long time in coming, so that mean-
 while they all became drowsy and fell asleep. But at 6
 midnight there is a loud cry,

"The bridegroom! Go out and meet him!"

"Then all those bridesmaids roused themselves 7
 and trimmed their torches.

"Give us some of your oil,' said the foolish ones to 8
 the wise, 'for our torches are going out.'

"But perhaps,' replied the wise, 'there will not be 9
 enough for all of us. Go to the shops rather, and buy
 some for yourselves.'

"So they went to buy. But meanwhile the bride- 10
 groom came; those bridesmaids who were ready
 went in with him to the wedding banquet; and the
 door was shut.

"Afterwards the other bridesmaids came and cried, 11

“‘Sir, Sir, open the door to us.’

“‘In solemn truth I tell you,’ he replied, ‘I do not 12 know you.’

“Keep awake therefore ; for you know neither the 13 day nor the hour.

“Why, it is like a man who, when going 14
**Privilege and Re-
 sponsibility** on his travels, called his bondservants and entrusted his property to their care.

To one he gave five talents, to another 15 two, to another one—to each according to his individual capacity ; and then started from home. Without delay the one who had received the five 16 talents went and employed them in business, and gained five more. In the same way he who had the 17 two gained two more. But the man who had received 18 the one went and dug a hole and buried his master’s money.

“After a long lapse of time the master of those 19 servants returned, and had a reckoning with them. The one who had received the five talents came and 20 brought five more, and said,

“‘Sir, it was five talents that you entrusted to me : see, I have gained five more.’

“‘You have done well, good and trustworthy ser- 21 vant,’ replied his master ; ‘you have been trustworthy in the management of a little, I will put you in charge of much : share your master’s joy.’

“The second, who had received the two talents, 22 came and said,

“‘Sir, it was two talents you entrusted to me : see, I have gained two more.’

“‘Good and trustworthy servant, you have done 23 well,’ his master replied ; ‘you have been trustworthy in the management of a little, I will put you in charge of much : share your master’s joy.’

“But, next, the man who had the one talent in his 24 keeping came and said,

“‘Sir, I knew you to be a severe man, reaping 25 where you had not sown and garnering what you had not winnowed. So being afraid I went and buried

your talent in the ground: there you have what belongs to you.'

"'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was to deposit my money in some bank, and so when I came I should have got back my property with interest. So take away the talent from him, and give it to the man who has the ten.' (For to every one who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) 'But as for this worthless servant, put him out into the darkness outside: *there* will be the weeping and the gnashing of teeth.'

"When the Son of Man comes in His glory, and all the angels with Him, then will He sit upon His glorious throne, and all the nations will be gathered into His presence. And He will separate them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand at His right hand, and the goats at His left.

"Then the King will say to those at His right,

"'Come, my Father's blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world. For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me.'

"'When, Lord,' the righteous will reply, 'did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a welcome? or ill-clad, and clothe Thee? When did we see Thee sick or in prison, and come to see Thee?'

"But the King will answer them,

"'In solemn truth I tell you that in so far as you

rendered such services to one of the humblest of these my brethren, you rendered them to me.'

"Then will He say to those at His left, 41

" 'Begone from me, with the curse resting upon you, into the Fire of the Ages, which has been prepared for the Devil and his angels. For when I was hungry, 42 you gave me nothing to eat ; when thirsty, you gave me nothing to drink ; when homeless, you gave me no 43 welcome ; ill-clad, you clothed me not ; sick or in prison, you visited me not.'

"Then will they also answer, 44

" 'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee ?'

"But He will reply, 45

" 'In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.'

"And these shall go away into the Punishment of 46 the Ages, but the righteous into the Life of the Ages."

Once again When Jesus had ended all these dis- 1 26

Jesus pre- courses, He said to His disciples,

dicts His "You know that in two days' time the 2

Death Passover comes. And the Son of Man will be delivered up to be crucified."

Then the High Priests and Elders of the 3

The Plot to People assembled in the court of the palace

murder Him of the High Priest Caiaphas, and consulted 4

how to get Jesus into their power by stratagem and

put Him to death. But they said, 5

"Not during the Festival, lest there be a riot among the people."

Now when Jesus was come to Bethany 6

Affection's and was at the house of Simon the Leper,

costly Gift a woman came to Him with a jar of very 7

costly, sweet-scented ointment, which she poured over

His head as He reclined at table.

"Why such waste ?" indignantly exclaimed the 8

disciples ; "for this might have been sold for a con- 9

siderable sum, and the money given to the poor."

But Jesus heard it, and said to them, 10

"Why are you vexing her? For she has done a most gracious act towards me. The poor you always have with you, but me you have not always. In pouring this ointment over me, her object was to prepare me for burial. In solemn truth I tell you that wherever in the whole world this Good News shall be proclaimed, this deed of hers shall be spoken of in memory of her." 11 12 13

At that time one of the Twelve, the one called Judas Iscariot, went to the High Priests and said, "What are you willing to give me if I betray him to you?" 14 15

So they weighed out to him thirty shekels (Zech. xi. 12), and from that moment he was on the look out for an opportunity to betray Him. 16

On the first day of the Unleavened Bread the disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?" 17

"Go into the city," He replied, "to a certain man, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'"

The disciples did as Jesus directed them, and got the Passover ready. 18 19

When evening came, He was at table with the twelve disciples, and the meal was proceeding, when Jesus said, 20 21

"In solemn truth I tell you that one of you will betray me."

Intensely grieved they began one after another to ask Him, 22

"Can it be I, Master?"

"The one who has dipped his fingers in the bowl with me," He answered, "is the man who will betray me. The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had never been born." 23 24

Then Judas, the disciple who was betraying Him, 25 asked,

"Can it be I, Rabbi?"

"It is you," He replied.

**The mem-
orial Meal
instituted** During the meal Jesus took a Passover 26 biscuit, blessed it and broke it. He then gave it to the disciples, saying,

"Take this and eat it: it is my body."

And He took the cup and gave thanks, and gave it 27 to them saying,

"Drink from it, all of you; for this is my blood 28 which is to be poured out for many for the remission of sins—the blood which ratifies the Covenant. I tell 29 you that I will never again taste the produce of the vine till that day when I shall drink the new wine with you in my Father's Kingdom."

So they sang the hymn and went out to the Mount 30 of Olives.

Then said Jesus, 31

**Peter's
Denial
foretold** "This night all of you will stumble and fail in your fidelity to me; for it is written, 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But after I have risen to 32 life again I will go before you into Galilee."

"All may stumble and fail," said Peter, "but I never 33 will."

"In solemn truth I tell you," replied Jesus, "that 34 this very night, before the cock crows, you will three times disown me."

"Even if I must die with you," declared Peter, "I 35 will never disown you."

In like manner protested all the disciples.

**Christ's
Agony in
Gethsemane** Then Jesus came with them to a place 36 called Gethsemane. And He said to the disciples,

"Sit down here, whilst I go yonder and there pray."

And He took with Him Peter and the two sons of 37

Zabdi. Then He began to be full of anguish and 38
distress, and He said to them,

"My soul is crushed with anguish to the very
point of death ; wait here, and keep awake with me."

Going forward a short distance He fell on His face 39
and prayed. "My Father," He said, "if it is possible,
let this cup pass away from me ; nevertheless, not as
I will, but as Thou wilt."

Then He came to the disciples and found them 40
asleep, and He said to Peter,

"Alas, none of you could keep awake with me for
even a single hour ! Keep awake, and pray that 41
you may not enter into temptation : the spirit is
right willing, but the body is frail."

Again a second time He went away and prayed, 42
saying,

"My Father, if it is impossible for this cup to pass
without my drinking it, Thy will be done."

He came and again found them asleep, for they 43
were very tired. So He left them, and went away 44
once more and prayed a third time, again using the
same words. Then He came to the disciples and said, 45

"Sleep on and rest. See, the moment is close at
hand when the Son of Man is to be betrayed into the
hands of sinful men. Rouse yourselves. Let us be 46
going. My betrayer is close at hand."

He had scarcely finished speaking when 47
Judas brings He had scarcely finished speaking when 47
armed Men Judas came—one of the Twelve—accom-
panied by a great crowd of men armed
with swords and bludgeons, sent by the High Priests
and Elders of the People. Now the betrayer had 48
agreed upon a sign with them, to direct them. He
had said,

"The one whom I kiss is the man : lay hold of
him."

So he went straight to Jesus and said, 49

"Peace to you, Rabbi !"

And he kissed Him eagerly.

"Friend," said Jesus, "carry out your intention."

Then they came and laid their hands on Jesus and 50

seized Him firmly. But one of those with Jesus drew 51
his sword and struck the High Priest's servant,
cutting off his ear.

"Put back your sword again," said Jesus, "for all 52
who draw the sword shall perish by the sword. Or 53
do you suppose I cannot entreat my Father and He
would instantly send to my help more than twelve
legions of angels? In that case how are the 54
Scriptures to be fulfilled which declare that thus it
must be?"

Jesus ex-
postulates.

The
Apostles
flee

Then said Jesus to the crowds, 55
"Have you come out as if to fight with
a robber, with swords and bludgeons to
apprehend me? Day after day I have been
sitting teaching in the Temple, and you
did not arrest me. But all this has taken place in 56
order that the writings of the Prophets may be
fulfilled."

At this point the disciples all left Him and fled.

Jesus ar-
rested and
taken to
Caiaphas

But the officers who had laid hold of 57
Jesus led Him away to Caiaphas the High
Priest, at whose house the Scribes and
the Elders had assembled. And Peter kept 58
following Him at a distance, till he came even to the
court of the High Priest's palace, where he entered
and sat down among the officers to see the issue.

False Testi-
mony and
gross Insults

Meanwhile the High Priests and the 59
whole Sanhedrin were seeking false
testimony against Jesus in order to put
Him to death; but they could find none, 60
although many false witnesses came forward. At
length there came two who testified, 61

"This man said, 'I am able to pull down the
Sanctuary of God and three days afterwards to build
a new one.'"

Then the High Priest stood up and asked Him, 62
"Have you no answer to make? What is it these
men are saying in evidence against you?"

Jesus however remained silent. Again the High 63
Priest addressed Him.

"In the name of the ever-living God," he said, "I now put you on your oath. Tell us whether you are the Christ, the Son of God."

"I am He," replied Jesus. "But I tell you that, 64
later on, you will see THE SON OF MAN SITTING AT
THE RIGHT HAND of Omnipotence, AND COMING ON
THE CLOUDS OF THE SKY" (Ps. cx. 1; Dan. vii. 13).

Then the High Priest tore his robes and exclaimed, 65

"Impious language! What further need have we
of witnesses? See, you have now heard the impiety. 66
What is your verdict?"

"He deserves to die," they replied.

Then they spat in His face, and struck Him—some 67
with the fist, some with the open hand—while they
taunted Him, saying, 68

"Christ, prove yourself a Prophet by telling us who
it was that struck you."

Peter meanwhile was sitting outside in the court of 69

the palace, when one of the maidservants
came over to him and said,

**Peter dis-
owns his
Master**

"You too were with Jesus the
Galilaean."

He denied it before them all, saying, 70

"I do not know what you mean."

Soon afterwards he went out and stood in the 71
gateway, when another girl saw him, and said, ad-
dressing the people there,

"This man was with Jesus the Nazarene."

Again he denied it with an oath. 72

"I do not know the man," he said.

A short time afterwards the people standing there 73
came and said to Peter,

"Certainly you too are one of them, for your
brogue shows it."

Then with curses and oaths he declared, 74

"I do not know the man."

Immediately a cock crowed, and Peter recollected 75
the words of Jesus, how He had said,

"Before the cock crows you will three times
disown me."

And he went out and wept aloud, bitterly.

Christ is taken before the Roman Governor When morning came all the High **1 27**
Priests and the Elders of the people
consulted together against Jesus to put
Him to death; and binding Him they led **2**
Him away and handed Him over to Pilate the
Governor.

The Remorse of Judas Then when Judas, who had betrayed Him, saw **3**
that He was condemned, smitten with re-
morse he brought back the thirty shekels
to the High Priests and Elders and said, **4**
“I have sinned, in betraying to death
one who is innocent.”

“What does that matter to us?” they replied; “it is
your business.”

Flinging the shekels into the Sanctuary he left the **5**
place, and went and hanged himself. When the High **6**
Priests had gathered up the money they said,

“It is illegal to put it into the Treasury, because it
is the price of blood.”

So after consulting together they spent the money **7**
in the purchase of the Potter's Field as a burial place
for people not belonging to the city; for which reason **8**
that piece of ground received the name, which it still
bears, of ‘the Field of Blood.’

Then were fulfilled the words spoken by the **9**
Prophet Jeremiah, “AND I TOOK THE THIRTY
SHEKELS, THE PRICE OF THE PRIZED ONE ON WHOM
ISRAELITES HAD SET A PRICE, AND GAVE THEM FOR **10**
THE POTTER'S FIELD, AS THE LORD DIRECTED ME”
(Zech. xi. 13).

Pilate questions Jesus Meanwhile Jesus was brought before the **11**
Governor, and the latter put the question,
“Are you the King of the Jews?”

“I am their King,” He answered.

When however the High Priests and the Elders **12**
kept bringing their charges against Him, He said not
a word in reply.

“Do you not hear,” asked Pilate, “what a mass of **13**
evidence they are bringing against you?”

But He made no reply to a single accusation, so that 14
the Governor was greatly astonished.

Now it was the Governor's custom at 15
the Festival to release some one prisoner,
**Jesus sen-
tenced to
Death** whomsoever the populace desired; and at 16
this time they had a notorious prisoner
called Barabbas. So when they were now assembled 17
Pilate appealed to them.

"Whom shall I release to you," he said, "Barabbas,
or Jesus the so-called Christ?"

For he knew that it was from envious hatred that 18
Jesus had been brought before him. While he was 19
sitting on the tribunal a message came to him from
his wife.

"Have nothing to do with that innocent man," she
said, "for during the night I have suffered terribly in
a dream through him."

The High Priests, however, and the Elders urged 20
the crowd to ask for Barabbas and to demand the
death of Jesus. So when the Governor a second time 21
asked them, "Which of the two shall I release to
you?"—they cried,

"Barabbas!"

"What then," said Pilate, "shall I do with Jesus, 22
the so-called Christ?"

With one voice they shouted,

"Let him be crucified!"

"Why, what crime has he committed?" asked 23
Pilate.

But they kept on furiously shouting,

"Let him be crucified!"

So when he saw that he could gain nothing, but that 24
on the contrary there was a riot threatening, he called
for water and washed his hands in sight of them all,
saying,

"I am not responsible for this murder: you must
answer for it."

"His blood," replied all the people, "be on us and 25
on our children!"

Then he released Barabbas to them, but Jesus he 26

ordered to be scourged, and gave Him up to be crucified.

Then the Governor's soldiers took Jesus 27
 into the Praetorium, and called together
 the whole battalion to make sport of Him. 28
 Stripping off His garments, they put on
 Him a general's short crimson cloak. They twisted a 29
 wreath of thorny twigs and put it on His head, and
 they put a sceptre of cane in His right hand, and
 kneeling to Him they shouted in mockery,

"Long live the King of the Jews!"

Then they spat upon Him, and taking the cane they 30
 repeatedly struck Him on the head with it. At last, 31
 having finished their sport, they took off the cloak,
 clothed Him again in His own garments, and led Him
 away for crucifixion.

Going out they met a Cyrenaeen named Simon; 32
 whom they compelled to carry His cross, 33
 and so they came to a place called Golgotha,
 which means 'Skull-ground.' Here they 34
 gave Him a mixture of wine and gall to
 drink, but having tasted it He refused to drink it.
 After crucifying Him, they divided His garments 35
 among them by lot, and sat down there on guard. 36
 Over His head they placed a written statement of the 37
 charge against Him:

THIS IS JESUS THE KING OF THE JEWS.

At the same time two robbers were crucified with 38
 Him, one at His right hand and the other at His
 left.

And the passers-by reviled Him. They 39
 shook their heads at Him and said, 40
 "You who would pull down the Sanctuary
 and build a new one within three days, save yourself.
 If you are God's Son, come down from the cross."

In like manner the High Priests also, together with 41
 the Scribes and the Elders, taunted Him.

"He saved others," they said, "himself he cannot 42
 save! He is the King of Israel! Let him now come

down from the cross, and we will believe in him. His 43
trust is in God : let God deliver him now, if He will
have him ; for he said, ' I am God's Son.' "

Insults of the same kind were heaped on Him even 44
by the robbers who were being crucified with
Him.

Jesus dies Now from noon until three o'clock in the 45
afternoon there was darkness over the
whole land ; but about three o'clock Jesus cried out in 46
a loud voice,

" ELI, ELI, LAMA SABACHTHANI ? " that is to say,
" MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME ? "
(Ps. xxii. 1).

" The man is calling for Elijah," said some of the 47
bystanders.

One of them ran forthwith, and filling a sponge 48
with sour wine put it on the end of a cane and offered
it Him to drink ; while the rest said, 49

" Let us see whether Elijah is coming to deliver
him."

But Jesus uttered another loud cry and then yielded 50
up His spirit.

Marvels follow Immediately the curtain of the Sanctuary 51
was torn in two from top to bottom : the
earth quaked ; the rocks split ; the tombs 52
opened ; and many of God's people who were asleep
in death awoke. And coming out of their tombs after 53
Christ's resurrection they entered the holy city and
showed themselves to many.

The Soldiers are terrified As for the Captain and the soldiers who 54
were with him keeping guard over Jesus,
when they witnessed the earthquake and
the other occurrences they were filled with terror, and
exclaimed,

" Assuredly he was God's Son."

And there were a number of women there looking 55
on from a distance, who had followed Jesus from
Galilee ministering to His necessities ; among them 56
being Mary of Magdala, Mary the mother of James
and Josès, and the mother of the sons of Zabdi.

**Joseph of
Arimathaea
buries
Christ's Body**

Towards sunset there came a wealthy inhabitant of Arimathaea, named Joseph, who himself also had become a disciple of Jesus. He went to Pilate and begged to have the body of Jesus, and Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean sheet of fine linen. He then laid it in his own new tomb which he had hewn in the solid rock, and after rolling a great stone against the door of the tomb he went home. Mary of Magdala and the other Mary were both present there, sitting opposite to the sepulchre.

**The High
Priests take
Precautions**

On the next day, the day after the Preparation, the High Priests and the Pharisees came in a body to Pilate.

"Sir," they said, "we recollect that during his lifetime that impostor pretended that after two days he was to rise to life again. So give orders for the sepulchre to be securely guarded till the third day, for fear his disciples should come by night and steal the body, and then tell the people that he has come back to life ; and so the last imposture will be more serious than the first."

"You can have a guard," said Pilate : "go and make all safe, as best you can."

So they went and made the sepulchre secure, sealing the stone besides setting the guard.

**The Women
find the
Tomb empty**

After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other Mary came to see the sepulchre. But to their amazement there had been a great earthquake ; for an angel of the Lord had descended from Heaven, and had come and rolled back the stone, and was sitting upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the guards trembled violently, and became like dead men. But the angel said to the women,

"As for you, dismiss your fears. I know that it is Jesus that you are looking for—the crucified One.

He is not here : He has come back to life, as He 6
foretold. Come and see the place where He lay.
And go quickly and tell His disciples that He has 7
risen from the dead and is going before you into
Galilee : there you shall see Him. Remember, I
have told you."

**Jesus Him-
self meets
them** They quickly left the tomb and ran, still 8
terrified but full of unspeakable joy, to
carry the news to His disciples. And then 9
suddenly they saw Jesus coming to meet
them.

"Peace be to you," He said.

And they came and clasped His feet, bowing to the
ground before Him. Then He said, 10

"Dismiss all fear ! Go and take word to my
brethren to go into Galilee, and there they shall
see me."

While they went on this errand, some of the guards 11
came into the city and reported to the
**The High
Priests bribe
the Sentries** High Priests every detail of what had
happened. So the latter held a conference 12
with the Elders, and after consultation
with them they heavily bribed the soldiers, telling 13
them to say,

"His disciples came during the night and stole his
body while we were asleep."

"And if this," they added, "is reported to the 14
Governor, we will satisfy him and screen you from
punishment."

So they took the money and did as they were in- 15
structed ; and this story was noised about among the
Jews, and is current to this day.

**The World-
wide mission
of the
Apostles** As for the eleven disciples, they proceeded 16
into Galilee, to the hill where Jesus had
arranged to meet them. There they saw 17
Him and prostrated themselves before
Him. Yet some doubted.

Jesus however came near and said to them, 18

"All power in Heaven and over the earth has been
given to me. Go therefore and make disciples of all 19

the nations ; baptize them into the name of the Father, and of the Son, and of the Holy Spirit ; and 20 teach them to obey every command which I have given you. And remember, I am with you always, day by day, until the Close of the Age." .

THE GOOD NEWS AS RECORDED BY MARK

John the Baptist preaches Judgement and Repentance	The beginning of the Good News of 1 Jesus Christ the Son of God. As it is written in Isaiah the Prophet, 2 "SEE, I AM SENDING MY MESSENGER BEFORE THEE, WHO WILL PREPARE THY WAY" (Mal.	1
iii. 1) ;	"THE VOICE OF ONE CRYING ALOUD : 3 'IN THE DESERT PREPARE A ROAD FOR THE LORD : MAKE HIS HIGHWAYS STRAIGHT '" (Isa. xl. 3).	3
So John the Baptizer came, and was in the Desert 4 proclaiming a baptism of the penitent for forgiveness 5 of sins. There went out to him people of all classes 5 from Judaea, and the inhabitants of Jerusalem of all ranks, and were baptized by him in the river Jordan, making open confession of their sins.		
He predicts the Appearing and Work of Jesus	As for John, his garment was of camel's 6 hair, and he wore a loincloth of leather ; and his food was locusts and wild honey. His announcement was, 7	6
"There is One coming after me mightier 9 than I—One whose sandal-strap I am unworthy to 9 stoop down and unfasten. I have baptized you with 8 water, but He will baptize you with the Holy Spirit."		
Christ's twofold Baptism	At that time Jesus came from Nazareth 9 in Galilee and was baptized by John in the 10 Jordan ; and immediately on His coming 10 up out of the water He saw an opening in the sky, and the Spirit like a dove coming down to Him ; and a voice came from the sky, saying, 11	9
"Thou art My Son dearly loved : in Thee is My delight" (Ps. ii. 7 ; Isa. xlii. 1).		

Christ is tempted in the Desert At once the Spirit impelled Him to go 12
out into the Desert, where He remained
for forty days, tempted by Satan ; and He 13
was among the wild beasts, but the angels
waited upon Him.

Jesus begins to preach Then, after John had been thrown into 14
prison, Jesus came into Galilee proclaiming
God's Good News.

"The time has fully come," He said, "and the 15
Kingdom of God is close at hand : repent, and believe
this Good News."

Four Disciples called One day, passing along the shore of the 16
Lake of Galilee, He saw Simon and
Andrew, Simon's brother, throwing their
nets in the Lake ; for they were fishermen.

"Come and follow me," said Jesus, "and I will 17
make you fishers for men."

At once they left their nets and followed Him. 18
Going on a little further He saw James the son of 19
Zabdi and his brother John : they also were in the
boat mending the nets, and He immediately called
them. They therefore left their father Zabdi in the 20
boat with the hired men, and went and followed Him.

Christ cures a Demoniac So they came to Capernaum, and on the 21
next Sabbath He went to the synagogue
and began to teach. The people listened 22
with amazement to His teaching—for there was
authority about it : it was very different from that of
the Scribes—when all at once, there in their syna- 23
gogue, a man under the power of a foul spirit
screamed out :

"What have you to do with us, Jesus the Nazarene ? 24
Have you come to destroy us ? I know who you are—
God's Holy One."

But Jesus reprimanded him, saying, 25
"Silence ! come out of him."

So the foul spirit, after throwing the man into con- 26
vulsions, came out of him with a loud cry. And all 27
were amazed and awe-struck, so that they began to
ask one another,

"What does this mean? Here is a new sort of teaching—and a tone of authority! And even to foul spirits he issues orders and they obey him!"

And His fame spread at once everywhere in all that part of Galilee. 28

**Peter's
Mother-in-
Law cured** Then on leaving the synagogue they 29
came at once, with James and John, to
the house of Simon and Andrew. Now 30

Simon's mother-in-law was ill in bed with a fever, and without delay they informed Him about her. So He went to her, and taking her hand He 31
raised her to her feet: the fever left her, and she began to wait upon them.

**Many other
Miracles** When it was evening, after sunset people 32
came bringing Him all who were sick and the demoniacs; and the whole town was 33
assembled at the door. Then He cured numbers of 34
people who were ill with various diseases, and He drove out many demons; not allowing the demons to speak, because they knew who He was.

**Jesus
preaches
throughout
Galilee** In the morning He rose early, while it 35
was still quite dark, and leaving the house He went away to a solitary place and there 36
prayed. And Simon and the others 37
searched everywhere for Him. When they found Him they said,

"Every one is looking for you."

"Let us go elsewhere, to the neighbouring country towns," He replied, "that I may proclaim my Message there also; because for that purpose I came from God." 38

And He went through all Galilee, preaching in the 39
synagogues and expelling the demons.

**A Leper
cleansed** One day there came a leper to Jesus 40
entreating him, and pleading on his knees.

"If you are willing," he said, "you are able to cleanse me."

Moved with pity Jesus reached out His hand and 41
touched him.

"I am willing," He said; "be cleansed."

The leprosy at once left him, and he was cleansed. 42
 Jesus at once sent him away, strictly charging him, 43
 and saying,

“Be careful not to tell any one, but go and show 44
 yourself to the Priest, and for your purification pre-
 sent the offerings that Moses appointed as evidence
 for them.”

But the man, when he went out, began to tell every 45
 one and to publish the matter abroad, so that it was
 no longer possible for Jesus to go openly into any
 town ; but He had to remain outside in unfrequented
 places, where people came to Him from all parts.

After some days He entered Capernaum 1 2
 again, and it soon became known that He
 was at home ; and such numbers of people 2
 came together that there was no longer room for them
 even round the door. He was speaking His Message
 to them, when there came a party of people bringing 3
 a paralytic—four men carrying him. Finding them- 4
 selves unable, however, to bring him to Jesus because
 of the crowd, they untiled the roof just over His head,
 and after clearing an opening they lowered the mat
 on which the paralytic was lying.

Seeing their faith, Jesus said to the paralytic, 5
 “My son, your sins are pardoned.”

Now there were some of the Scribes sitting there, 6
 and reasoning in their hearts.

“Why does this man use such words ?” they said ; 7
 “he is blaspheming. Who can pardon sins but One
 —that is, God ?”

At once perceiving by His spirit that they were 8
 reasoning within themselves, Jesus asked them,

“Why do you thus argue in your minds ? Which 9
 is easier ?—to say to this paralytic, ‘Your sins are
 pardoned,’ or to say, ‘Rise, take up your mat, and
 walk’ ? But that you may know that the Son of Man 10
 has authority on earth to pardon sins”—

He turned to the paralytic, and said,

“To you I say, ‘Rise, take up your mat and go 11
 home.’”

The man rose, and immediately under the eyes of 12
all took up his mat and went out, so that they were
all filled with astonishment, gave the glory to God,
and said,

“We never saw anything like this.”

The Call of Again He went out to the shore of the 13
Matthew Lake, and the whole multitude kept
coming to Him, and He taught them. And 14
as He passed by, He saw Levi the son of Alphaeus
sitting at the Toll Office, and said to him,

“Follow me.”

So he rose and followed Him.

When He was sitting at table in Levi's house, a 15
large number of tax-gatherers and notorious sinners
were at table with Jesus and His disciples ; for there
were many such who habitually followed Him. But 16
when the Scribes of the Pharisee sect saw Him eating
with the sinners and the tax-gatherers, they said to
His disciples.

“He is eating and drinking with the tax-gatherers
and sinners !”

Jesus heard the words, and He said,

“It is not the healthy who require a doctor, but the 17
sick : I did not come to appeal to the righteous, but
to sinners.”

The Dis- (Now John's disciples and those of the 18
ciples' Pharisees were keeping a fast.) And they
Neglect of came and asked Him,

Fasting “How is it that John's disciples and
those of the Pharisees are fasting, and yours
are not ?”

“Can a wedding party fast while the bridegroom 19
is among them ?” replied Jesus. “So long as they
have the bridegroom with them, fasting is impossible.
But a time will come when the Bridegroom will be 20
taken away from them ; then they will fast. No one 21
mends an old garment with a piece of unshrunk cloth.
Otherwise, the patch put on would tear away from it
—the new from the old—and a worse hole would be
made. And no one pours new wine into old wine- 22

skins. Otherwise the wine would burst the skins, and both wine and skins would be lost. New wine needs fresh skins !”

A Charge of Sabbath-breaking One Sabbath He was walking through the wheatfields when His disciples began to pluck the ears of wheat as they went.

So the Pharisees said to Him,

“Look ! why are they doing what on the Sabbath is unlawful ?”

“Have you never read,” Jesus replied, “what David did when the necessity arose and he and his men were hungry : how he entered the house of God in the High-priesthood of Abiathar, and ate the Presented Loaves—which none but the priests are allowed to eat—and gave some to his men also ?” (1 Sam. xxi. 6).

And Jesus said to them :

“The Sabbath was made for man, not man for the Sabbath ; so that the Son of Man is Lord even of the Sabbath.”

A Paralytic restored At another time, when He went to the synagogue, there was a man there with one arm shrivelled up. They closely watched Him to see whether He would cure him on the Sabbath—so as to have a charge to bring against Him.

“Come forward,” said He to the man with the shrivelled arm.

Then He asked them,

“Are we allowed to do good on the Sabbath, or to do evil ? to save a life, or to destroy one ?”

They remained silent. Grieved and indignant at the hardening of their hearts, He looked round on them with anger, and said to the man,

“Stretch out your arm.”

He stretched it out, and the arm was completely restored. But no sooner had the Pharisees left the synagogue than they held a consultation with the Herodians against Jesus, to devise some means of destroying Him.

**Other
Miracles**

Accordingly Jesus withdrew with His 7
disciples to the Lake, and a vast crowd of
people from Galilee followed Him; and
from Judaea and Jerusalem and Idumaea and from 8
beyond the Jordan and from the district of Tyre and
Sidon there came to Him a vast crowd, hearing of all
that He was doing. So He gave directions to His dis- 9
ciples to keep a small boat in constant attendance on
Him because of the throng—to prevent their crushing
Him. For He had cured many of the people, so that 10
all who had any ailments pressed upon Him, to touch
Him. And the foul spirits, whenever they saw Him, 11
threw themselves down at His feet, screaming out:

“You are the Son of God.”

But He many a time checked them, forbidding them 12
to say who He was.

**Twelve
Apostles
selected**

Then He went up the hill; and those 13
whom He Himself chose He called, and
they came to Him. He appointed twelve 14
of them, that they might be with Him, and
that He might also send them to proclaim His
Message, with authority to expel the demons. These 15
twelve were Simon (to whom he gave the surname of 16
Peter), James the son of Zabdi and John the brother 17
of James (these two He surnamed Boanerges, that is
‘Sons of Thunder’), Andrew, Philip, Bartholomew, 18
Matthew, Thomas, James the son of Alphaeus,
Thaddaeus, Simon the Cananaean, and Judas Iscariot, 19
the man who also betrayed Him.

**Christ's
Relatives
try to re-
strain Him**

And He went into a house. But again 20
the crowd assembled, so that there
was no opportunity for them even to
snatch a meal. Hearing of this, His rela- 21
tives came to seize Him by force, for they said,

“He is out of his mind.”

The Scribes, too, who had come down from 22
Jerusalem said,

**He replies
to a
Slander**

“He has Baal-zebul in him; and it is by
the power of the Prince of the demons
that he expels the demons.”

So He called them to Him, and using figurative language He appealed to them, saying,

"How is it possible for Satan to expel Satan? For if civil war breaks out in a kingdom, nothing can make that kingdom last; and if a family splits into parties, that family cannot continue. So if Satan has risen in arms and has made war upon himself, stand he cannot, but meets his end. Nay, no one can go into a strong man's house and carry off his property, unless he first binds the strong man, and then he will plunder his house. In solemn truth I tell you that all their sins may be pardoned to the sons of men, and all their blasphemies, however they may have blasphemed; but whoever blasphemes against the Holy Spirit, he remains for ever unabsolved: he is guilty of a sin of the Ages."

This was because they said,

"He is possessed by a foul spirit."

By this time His mother and His brothers arrive, and standing outside they send a message to Him to call Him. Now a crowd was sitting round Him; so they tell Him,

"Your mother and your brothers and sisters are outside, inquiring for you."

"Who are my mother and my brothers?" He replied.

And, fixing His eyes on the people who were sitting round Him in a circle, He said,

"Here are my mother and my brothers. For wherever there is one who has been obedient to God, there is my brother—my sister—and my mother."

Once more He began to teach by the side of the Lake, and a vast multitude of people came together to listen to Him.

He therefore went on board the boat and sat there, a little way from the land; and all the people were on the shore close to the water. Then He proceeded to teach them many lessons in figurative language; and in His teaching He said,

**A Series of
Parables.
'The Sower'**

1 4

2

“ Listen : the sower goes out to sow. As he sows, 3, 4
 some of the seed falls by the way-side, and the birds
 come and peck it up. Some falls on the rocky ground 5
 where it finds but little earth, and it shoots up quickly
 because it has no depth of soil ; but when the sun is 6
 risen, it is scorched, and through having no root it
 withers away. Some, again, falls among the thorns ; 7
 and the thorns spring up and stifle it, so that it yields
 no crop. But some of the seed falls into good ground, 8
 and gives a return : it comes up and increases, and
 yields thirty, sixty, or a hundred fold.”

“ Listen,” He added, “ every one who has ears to 9
 listen with ! ”

When He was alone, the Twelve and the others 10
 who were about Him requested Him to explain His
 figurative language.

“ To you,” He replied, “ has been entrusted the 11
 secret truth concerning the Kingdom of God ; but to
 those others outside your number all this is spoken in
 figurative language ; that 12

“ THEY MAY LOOK AND LOOK BUT NOT SEE,
 AND LISTEN AND LISTEN BUT NOT UNDERSTAND,
 LEST PERCHANCE THEY SHOULD RETURN AND BE
 PARDONED ’ ” (Isa. vi. 10).

“ Do you all miss the meaning of this parable ? ” 13
 He added ; “ how then will you understand the rest of
 my parables ?

“ What the sower sows is the Message. 14
 Those who receive the seed by the way- 15
 side are those in whom the Message is
 sown, but, when they have heard it, Satan
 comes at once and carries away the Message sown
 in them. In the same way those who receive the 16
 seed on the rocky places are those who, when they
 have heard the Message, at once accept it joyfully,
 but they have no root within them. They last for a 17
 time ; then, when suffering or persecution comes
 because of the Message, they are immediately over-
 thrown. Others there are who receive the seed 18
 among the thorns : these are they who have heard

**The Story of
 ‘ the Sower ’
 explained**

the Message, but worldly cares and the deceitfulness 19
of wealth and the excessive pursuit of other objects
come in and stifle the Message, and it becomes un-
fruitful. Those, on the other hand, who have received 20
the seed on the good ground, are all who hear the
Message and welcome it, and yield a return of thirty,
sixty, or a hundred fold."

He went on to say, 21
**Lamps are
for giving
Light** "Is the lamp brought in in order to be
put under the bushel or under the bed?

Is it not rather in order that it may be
placed on the lampstand? Why, there is nothing 22
hidden except with a view to its being ultimately
disclosed, nor has anything been made a secret but
that it may at last come to light. Listen, every one 23
who has ears to listen with!"

He also said to them, 24
**The Re-
sponsibility
of the
well-taught** "Take care what you hear. With what
measure you measure, it will be measured
to you, and that with interest. For those 25
who have will have more given them; and from
those who have not, even what they have will be
taken away."

Another saying of His was this: 26
**'Seed which
grew
secretly'** "The Kingdom of God is as if a man
scattered seed over the ground: he spends 27
days and nights, now awake, now asleep,
while the seed sprouts and grows tall, he knows not
how. Of itself the land produces the crop—first the 28
blade, then the ear; afterwards the perfect grain
is seen in the ear: But no sooner is the crop ripe, 29
than he sends the reapers, because the time of harvest
has come."

Another saying of His was this: 30
**'The
Mustard
Seed'** "How are we to picture the Kingdom
of God? or by what figure of speech shall
we represent it? It is like a mustard-seed, 31
which, when sown in the earth, is the smallest of all
the seeds in the world; yet when sown it springs up 32
and becomes larger than all the herbs, and throws

out great branches, so that the birds build under its shadow."

With many such parables He used to speak the 33
Message to them according to their capacity for
receiving it. But except in figurative language He 34
spoke nothing to them; while to His own disciples
He expounded everything, in private.

The same day, in the evening, He said 35
to them,
A Storm "Let us cross to the other side."
subdued

So they got away from the crowd and took Him— 36
as He was—in the boat; and other boats accom-
panied Him. But a heavy squall came on, and the 37
waves were now dashing into the boat, so that it
was fast filling. But He Himself was in the stern 38
asleep, with His head on the cushion: so they woke
Him.

"Rabbi," they cried, "is it nothing to you that we
are drowning?"

So He roused Himself and rebuked the wind, and 39
said to the waves,

"Silence! Be still!"

The wind sank, and a perfect calm set in.

"Why are you so timid?" He asked; "have you 40
still no faith?"

Then they were filled with terror, and began to say 41
to one another,

"Who is this, then? For even wind and sea obey
Him."

So they arrived at the opposite shore of 1 5
A Gerasene the Lake, in the country of the Gerasenes.
Demoniac
cured

At once, on His landing, there came from 2
the tombs to meet Him a man possessed
by a foul spirit. This man lived among the tombs, 3
nor could any one now secure him even with a chain;
for many a time he had been left securely bound in 4
fettters and chains, but afterwards the chains lay torn
link from link, and the fettters in fragments, and there
was no one strong enough to master him. And 5
constantly, day and night, he remained among the

tombs or on the hills, shrieking, and mangling himself with sharp stones. And when he saw Jesus in the distance, he ran and threw himself at His feet, crying out in a loud voice,

"What hast Thou to do with me, Jesus, Son of God Most High? In God's name I implore Thee not to torment me."

For He had said to him,
"Foul spirit, come out of the man."

Jesus also questioned him.
"What is your name?" He said.

"Legion," he replied, "for there are a host of us."

And he earnestly entreated Him not to send them away out of the country.

Feeding there, on the mountain slope, was a great herd of swine. So they besought Jesus.

"Send us to the swine," they said, "so that we may enter into them."

He gave them leave; and the foul spirits came out and entered into the swine, and the herd—about 2,000 in number—rushed headlong down the cliff into the Lake and were drowned in the Lake. The swine-herds fled, and spread the news in town and country. So the people came to see what it was that had happened; and when they came to Jesus, they beheld the demoniac quietly seated, clothed and of sane mind—the man who had had the legion; and they were awe-stricken. And those who had seen it told them the particulars of what had happened to the demoniac, and all about the swine. Then they began entreating Him to depart from their district.

As He was embarking, the man who had been possessed asked permission to accompany Him. But He would not allow it.

"Go home to your family," He said, "and report to them all that the Lord has done for you, and the mercy He has shown you."

So the man departed, and related publicly everywhere in the Ten Towns all that Jesus had done for him; and all were astonished.

Jair's dying Daughter When Jesus had re-crossed in the boat 21
to the other side, a vast multitude came
crowding to Him ; and He was on the
shore of the Lake, when there came one of the 22
Wardens of the Synagogue—he was called Jair—
who, on beholding Him, threw himself at His feet,
and besought Him with many entreaties. 23

“ My little daughter,” he said, “ is at the point of
death : I pray you come and lay your hands upon her,
that she may recover and live.”

A Woman cured And Jesus went with him. And a dense 24
crowd followed Him, and thronged Him
on all sides.

Now a woman who for twelve years had suffered 25
from hæmorrhage, and had undergone many different 26
treatments under a number of doctors and had spent
all she had without receiving benefit but on the con- 27
trary growing worse, heard of Jesus. And she came
in the crowd behind Him and touched His cloak ; for 28
she said,

“ If I but touch His clothes, I shall be cured.”

In a moment the flow of her blood ceased, and she 29
felt in herself that her complaint was cured. Imme- 30
diately Jesus, well knowing that healing power had
gone from within Him, turned round in the crowd
and asked,

“ Who touched my clothes ? ”

“ You see the multitude pressing you on all sides,” 31
His disciples exclaimed, “ and yet you ask, ‘ Who
touched me ? ’ ”

But He continued looking about to see the person 32
who had done this, until the woman, frightened and 33
trembling, knowing what had happened to her, came
and threw herself at His feet, and told Him all the truth.

“ Daughter,” He said, “ your faith has cured you : 34
go in peace, and be free from your complaint.”

Jair's Child brought back to Life While He is yet speaking, men come 35
from the house to the Warden, and say,
“ Your daughter is dead : why trouble
the Rabbi further ? ”

But Jesus, overhearing the words, said to the 36
Warden,

“Do not be afraid ; only have faith.”

And He allowed no one to accompany Him except 37
Peter and the brothers James and John. So they 38
come to the Warden's house. Here He gazes on a
scene of uproar, with people weeping aloud and
wailing. He goes in. 39

“Why all this outcry and loud weeping ?” He
asks ; “the child is asleep, not dead.”

To this their reply is a scornful laugh. He, how- 40
ever, puts them all out, takes the child's father and
mother and those He has brought with Him, and
enters the room where the child lies. Then, taking 41
her by the hand, He says to her,

“Talithà, koum ;” that is to say, “Little girl, I
command you to wake !”

Instantly the little girl rises to her feet and begins 42
to walk (for she was twelve years old). They were at
once beside themselves with utter astonishment ; but 43
He gave strict injunctions that the matter should not
be made known, and directed them to give her some-
thing to eat.

A Visit to Nazareth Leaving that place He came into His 1 6
own country, accompanied by His disciples.

On the Sabbath He proceeded to teach in 2
the synagogue ; and many, as they heard Him, were
astonished.

“Where did he acquire all this ?” they asked.
“What is this wisdom that has been given to him ?
And what are these marvellous miracles which his
hands perform ? Is not this the carpenter, Mary's 3
son, the brother of James and Joses, Jude and Simon ?
And do not his sisters live here among us ?”

So they turned angrily away. But Jesus said to 4
them,

“There is no Prophet without honour except in
his own country, and among his own relatives, and
in his own home.”

And He could not do any miracle there, except that 5

He laid His hands on a few who were out of health and cured them ; and He wondered at their unbelief. So He went round the adjacent villages, teaching. 6

Then summoning the Twelve to Him, He proceeded 7 to send them out by twos, and gave them authority over the foul spirits. He charged them to take 8 nothing for the journey except a stick ; no bread, no bag, and not a penny in their pockets, but to go 9 wearing sandals.

“And do not,” He said, “put on an extra under garment. Wherever you enter a house, make it your 10 home till you leave that place. But wherever they 11 will not receive you or listen to you, when you leave shake off the very dust from under your feet to bear witness concerning them.”

So they set out, and preached in order that men 12 might repent. Many demons they expelled, and 13 many invalids they anointed with oil and cured.

The Murder of John the Baptist King Herod heard of all this (for the 14 name of Jesus had become widely known), and he kept saying,

“John the Baptizer has come back to life, and that is why these miraculous Powers are working in him.”

Others asserted that He was Elijah.

Others again said, 15

“He is a Prophet, like one of the great Prophets.”

But when Herod heard of Him, he said, 16

“The John, whom I beheaded, has come back to life.”

For Herod himself had sent and had had John 17 arrested and had kept him in prison in chains, for the sake of Herodias, his brother Philip's wife ; because he had married her. For John had re- 18 peatedly told Herod,

“You have no right to be living with your brother's wife.”

Therefore Herodias hated him and wished to take 19 his life, but could not ; for Herod stood in awe of 20 John, knowing him to be an upright and holy man,

and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening. At length Herodias found her opportunity. 21 Herod on his birthday gave a banquet to the nobles of his court and to the tribunes and the principal people in Galilee, at which Herodias's own daughter 22 came in and danced, and so charmed Herod and his guests that he said to her,

"Ask me for anything you please, and I will give it to you."

He even swore to her, 23

"Whatever you ask me for I will give you, up to half my kingdom."

She at once went out and said to her mother : 24

"What shall I ask for?"

"The head of John the Baptizer," she replied.

The girl immediately came in, in haste, to the King 25 and made her request.

"My desire is," she said, "that you will give me, here and now, on a dish, the head of John the Baptist."

Then the King, though intensely sorry, yet for the 26 sake of his oaths, and of his guests, would not break faith with her. He at once sent a soldier of his guard 27 with orders to bring John's head. So he went and 28 beheaded him in the prison, and brought his head on a dish and gave it to the young girl, who gave it to her mother. When John's disciples heard of it, they 29 came and took away his body and laid it in a tomb.

When the Apostles had re-assembled 30 round Jesus, they reported to Him all they had done and all they had taught. Then 31 He said to them

"Come away, all of you, to a quiet place, and rest awhile."

For there were many coming and going, so that they had no time even for meals. Accordingly they 32 sailed away in the boat to a solitary place apart. But 33 the people saw them going, and many knew them ; and coming by land they ran together there from all

The
Apostles re-
turn from
their Mis-
sion

the neighbouring towns, and arrived before them. So when Jesus landed, He saw a vast multitude ; and 34 His heart was moved with pity for them, because they were like sheep which have no shepherd, and He proceeded to teach them many things.

More than By this time it was late ; so His disciples 35
5,000 came to Him, and said,
People fed " This is a lonely place, and the hour is now late : send them away that they may go to the 36 farms and villages near here and buy themselves something to eat."

" Give them food yourselves," He replied. 37

" Are we," they asked, " to go and buy two hundred shillings' worth of bread and give them food ? "

" How many loaves have you ? " He inquired ; " go 38 and see."

So they found out, and said,
 " Five ; and a couple of fish."

So He directed them to make all sit down in 39 companies on the green grass. And they sat down 40 in rows of hundreds and of fifties. Then He took 41 the five loaves and the two fish, and lifting His eyes to Heaven He blessed the food. Then He broke the loaves into portions which He went on handing to the disciples to distribute ; giving pieces also of the two fish to them all. All ate and were fully satisfied. 42 And they carried away broken portions enough to 43 fill twelve baskets, besides pieces of the fish. Those 44 who ate the bread were 5,000 adult men.

Jesus prays Immediately afterwards He made His 45
in Solitude disciples go on board the boat and cross over to Bethsaïda, leaving Him behind to dismiss the crowd. He then bade the people fare- 46 well and went away up the hill to pray.

He walks on When evening was come, the boat was 47
the Lake half way across the Lake, while He Himself was on shore alone. But when 48 He saw them distressed with rowing (for the wind was against them), towards morning He came towards them walking on the Lake, as if intending

to pass them. They saw Him walking on the water, 49
and thinking that it was a spirit they cried out ; for 50
they all saw Him and were terrified. He, however,
immediately spoke to them.

“There is no danger,” He said ; “it is I ; be not
alarmed.”

Then He went up to them on board the boat, and 51
the wind lulled ; and they were beside themselves
with silent amazement. For they had not learned 52
the lesson taught by the loaves, but their minds were
dull.

Miracles at Having crossed over they drew to land 53
Gennesaret in Gennesaret and came to anchor. But 54
no sooner had they gone ashore than the
people immediately recognized Him. Then they 55
scoured the whole district, and began to bring Him
the sick on their mats wherever they heard He was.
And enter wherever He might—village or town or 56
hamlet—they laid their sick in the open places, and
entreated Him to let them touch were it but the
tassel of His robe ; and all, whoever touched Him,
were restored to health.

Real Purity Then the Pharisees, with certain Scribes 1 **7**
an inward who had come from Jerusalem, came to
and spiritual Him in a body. They had noticed that 2
Thing some of His disciples were eating their
food with ‘unclean’ (that is to say, unwashed) hands.
(For the Pharisees and all the Jews—being, as they 3
are, zealous for the traditions of the Elders—never
eat without first carefully washing their hands, and 4
when they come from market they will not eat with-
out bathing first ; and they have a good many other
customs which they have received traditionally and
cling to, such as the rinsing of cups and pots and
of bronze utensils, and the washing of beds.) So 5
the Pharisees and Scribes put the question to
Him :

“Why do your disciples transgress the traditions
of the Elders, and eat their food with unclean
hands ?”

"Rightly did Isaiah prophesy of you hypocrites," 6
He replied ; "as it is written,

" 'THIS PEOPLE HONOUR ME WITH THEIR LIPS,
WHILE THEIR HEARTS ARE FAR AWAY FROM ME :
BUT IDLE IS THEIR DEVOTION 7
WHILE THEY LAY DOWN PRECEPTS WHICH ARE
MERE HUMAN RULES ' (Isa. xxix. 13).

"You neglect God's Commandment : you hold fast 8
to men's traditions."

"Praiseworthy indeed !" He added, "to set at 9
nought God's Commandment in order to observe
your own traditions ! For Moses said, 'HONOUR THY 10
FATHER AND THY MOTHER ' (Exod. xx. 12), and again,
'HE WHO CURSES FATHER OR MOTHER, LET HIM DIE
THE DEATH ' (Exod. xxi. 17). But *you* say, 'If a man 11
says to his father or mother, It is a Korban (that is, a
thing devoted to God), whatever it is, which other-
wise you would have received from me—' And so 12
you no longer allow him to do anything for his
father or mother, thus nullifying God's precept by 13
your tradition which you have handed down. And
many things of that kind you do."

Then Jesus called the people to Him again. 14

"Listen to me, all of you," He said, "and under- 15
stand. There is nothing outside a man which
entering him can make him unclean ; but it is the
things which come out of a man that make him
unclean."

After He had left the crowd and gone indoors, His 17
disciples began to ask Him about this figure of speech.

"Have *you* also so little understanding?" He 18
replied ; "do you not understand that anything
whatever that enters a man from outside cannot
make him unclean, because it does not go into his 19
heart, but into his stomach, and passes away ejected
from him ?"

By these words Jesus pronounced all kinds of
food clean.

"What comes out of a man," He added, "that it 20
is which makes him unclean. For from within, out

of men's hearts, their evil purposes proceed—fornica- 21
tion, theft, murder, adultery, covetousness, wickedness, 22
deceit, licentiousness, envy, reviling, pride, reckless
folly : all these wicked things come out from within 23
and make a man unclean."

Then He rose and left that place and went into 24
the neighbourhood of Tyre and Sidon.

Here He entered a house and wished
A Gentile no one to know it, but He could not escape
Girl cured observation. Forthwith a woman whose 25
little daughter was possessed by a foul spirit heard of
Him, and came and flung herself at His feet. She was 26
a Gentile woman, a Syro-phoenician by nation : and
again and again she begged Him to expel the demon
from her daughter.

"Let the children first eat all they want," He said ; 27
"it is not right to take the children's bread and throw
it to the dogs."

"True, Sir," she replied, "and yet the dogs under 28
the table eat the children's scraps."

"For those words of yours, go home," He replied ; 29
"the demon has gone out of your daughter."

So she went home, and found the child lying on the 30
bed, and the demon gone.

Returning from the neighbourhood of 31
A deaf Tyre, He came by the way of Sidon to the
Stammerer Lake of Galilee, passing through the dis-
cured trict of the Ten Towns. Here they brought 32

to Him a deaf man that stammered, on whom they
begged Him to lay His hands. So Jesus taking him 33
aside, apart from the crowd, put His fingers into his
ears, and spat, and moistened his tongue ; and look- 34
ing up to Heaven He sighed, and said to him,
"Ephphatha !" (that is, "Open !")

And the man's ears were opened, and his tongue 35
became untied, and he began to speak perfectly.
Then Jesus charged them to tell no one ; but the more 36
He charged them, all the more did they spread the
news far and wide. The amazement was extreme.

"He succeeds in everything he attempts," they ex-

claimed ; "he even makes deaf men hear and dumb men speak !"

More than 4,000 People fed About that time there was again an immense crowd, and they found themselves with nothing to eat. So He called His disciples to Him. "My heart yearns over the people," He said ; "for this is now the third day they have remained with me, and they have nothing to eat. If I were to send them home hungry, they would faint on the way, some of them having come a great distance."

"Where can we possibly get bread here in this remote place to satisfy such a crowd ?" answered His disciples.

"How many loaves have you ?" He asked.

"Seven," they said.

So He passed the word to the people to sit down on the ground. Then taking the seven loaves He blessed them, and broke them into portions and proceeded to give them to His disciples for them to distribute, and they distributed them to the people. They had also a few small fish. He blessed them, and He told His disciples to distribute these also. So the people ate an abundant meal ; and what remained over they picked up and carried away—seven hampers of broken pieces. The number fed was about 4,000. Then He sent them away, and at once going on board with His disciples He came into the district of Dalmanutha.

' A Sign from Heaven ' The Pharisees followed Him and began to dispute with Him, asking Him for a sign in the sky, to make trial of Him. Heaving a deep and troubled sigh, He said,

"Why do the men of to-day ask for a sign ? In solemn truth I tell you that no sign will be given to the men of to-day."

So He left them, went on board again, and came away to the other side.

False Teaching compared to Yeast Now they had forgotten to take bread, nor had they more than a single loaf with them in the boat ; and when He admonished them, "See to it, be on your guard

against the yeast of the Pharisees and the yeast of Herod," they explained His words to one another 16 by saying,

"We have no bread!"

He perceived what they were saying, and He said 17 to them,

"What is this discussion of yours about having no bread? Do you not yet see and understand? Are your minds so dull of comprehension? YOU HAVE EYES! 18 CAN YOU NOT SEE? YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and have you no memory? When 19 I broke up the five loaves for the 5,000 men, how many baskets did you carry away full of broken portions?"

"Twelve," they said.

"And when the seven for the 4,000, how many 20 hampers full of portions did you take away?"

"Seven," they answered.

"Do you not yet understand?" He said. 21

And they came to Bethsaïda. And a 22
A Blind Man blind man was brought to Jesus and they
at Bethsaïda entreated Him to touch him. So He took 23
receives the blind man by the arm and brought him
Sight out of the village, and spitting into his eyes He put
 His hands on him and asked him,

"Can you see anything?"

He looked up and said, 24

"I can see the people; I see them like trees—only walking."

Then for the second time He put His hands on the 25 man's eyes, and the man, looking steadily, recovered his sight and saw everything distinctly. So He sent 26 him home, and added,

"Do not even go into the village."

From that place Jesus and His disciples 27
Peter ac- went to the villages belonging to Caesarea
knowledges Philippi. On the way He began to ask
Jesus as the His disciples,
Messiah

"Who do people say that I am?"

"John the Baptist," they replied, "but others say 28 Elijah, and others, that it is one of the Prophets."

Then He asked them pointedly, 29

"But you yourselves, who do you say that I am?"

"You are the Christ," answered Peter.

And He strictly forbid them to tell this about Him 30
to any one.

Jesus pre-
dicts His
own Death
and Resur-
rection

And now for the first time He told them, 31
"The Son of Man must endure much
suffering, and be rejected by the Elders
and the High Priests and the Scribes,
and be put to death, and after two days
rise to life."

This He told them plainly; whereupon Peter took 32
Him and began to remonstrate with Him. But 33
turning round and seeing His disciples, He rebuked
Peter.

"Get behind me, Adversary," He said, "for your
thoughts are not God's thoughts, but men's."

None may
refuse the
Cross

Then calling to Him the crowd and also 34
His disciples, He said to them,
"If any one is desirous of following me,
let him ignore self and take up his cross,
and so be my follower. For whoever is bent on 35
securing his life will lose it, but he who loses his life
for my sake, and for the sake of the Good News, will
secure it. Why, what does it benefit a man to gain 36
the whole world and forfeit his life? For what could 37
a man give to buy back his life? Every one, how- 38
ever, who has been ashamed of me and of my
teachings in this faithless and sinful age, of him the
Son of Man also will be ashamed when He comes in
His Father's glory with the holy angels."

He went on to say,

"In solemn truth I tell you that some of those who 1 9
are standing here will certainly not taste death till
they have seen the Kingdom of God already come in
power."

The Trans-
figuration

Six days later, Jesus took with Him 2
Peter, James, and John, and brought them
alone, apart from the rest, up a high
mountain; and in their presence His appearance

underwent a change. His garments also became 3
dazzling with brilliant whiteness—such whiteness as
no bleaching on earth could give. Moreover there 4
appeared to them Elijah accompanied by Moses ; and
the two were conversing with Jesus, when Peter said 5
to Jesus,

“Rabbi, we are thankful to you that we are here.
Let us put up three tents—one for you, one for Moses,
and one for Elijah.”

For he knew not what to say : they were filled 6
with such awe. Then there came a cloud spread- 7
ing over them, and a voice issued from the
cloud,

“This is My Son, dearly loved : listen to
Him.”

Instantly they looked round, and now they could 8
no longer see any one, but themselves and Jesus.

As they were coming down from the 9
The Baptizer mountain, He very strictly forbade them to
the second tell any one what they had seen “ until after
Elijah the Son of Man has risen from among
the dead.” So they kept the matter to themselves, 10
although frequently asking one another what was
meant by the rising from the dead. They also asked 11
Him,

“How is it that the Scribes say that Elijah must
first come ? ”

“Elijah,” He replied, “does indeed come first and 12
reforms everything ; but how is it that it is written of
the Son of Man that He will endure much suffering
and be held in contempt ? Yet I tell you that not 13
only has Elijah come, but they have also done to him
whatever they chose, as the Scriptures say about
him.”

As they came to rejoin the disciples, 14
The maniac they saw an immense crowd surrounding
Boy cured them and a party of Scribes disputing with
them. Immediately the whole multitude on beholding 15
Him were astonished and awe-struck, and yet they
ran forward and greeted Him.

"What is the subject you are discussing?" He 16 asked them.

"Rabbi," answered one of the crowd, "I have 17 brought you my son. He has a dumb spirit in him; 18 and wherever it comes upon him, it dashes him to the ground, and he foams at the mouth and grinds his teeth, and he is pining away. I begged your disciples to expel it, but they had not the power."

"O unbelieving generation!" replied Jesus: "how 19 long must I be with you? how long must I have patience with you? Bring the boy to me."

So they brought him to Jesus. And the spirit, 20 when he saw Jesus, immediately threw the youth into convulsions, so that he fell on the ground and rolled about, foaming at the mouth. Then Jesus 21 asked the father,

"How long has he been like this?"

"From early childhood," he said; "and often it 22 has thrown him into the fire or into pools of water to destroy him. But, if you possibly can, have pity on us and help us."

"If I possibly can!" replied Jesus; "why, every- 23 thing is possible to him who believes."

Immediately the father cried out, 24

"I do believe: strengthen my weak faith."

Then Jesus, seeing that an increasing crowd was 25 running towards Him, rebuked the foul spirit, and said to it,

"Dumb and deaf spirit, I command you, come out of him and never enter into him again."

So with a loud cry he threw the boy into fit after 26 fit, and came out. The boy looked as if he were dead, so that most of them said he was dead; but 27 Jesus took his hand and raised him up, and he stood on his feet.

After the return of Jesus to the house His disciples 28 asked Him privately,

"How is it that we could not expel the spirit?"

"An evil spirit of this kind," He answered, "can 29 only be driven out by prayer."

Jesus again predicts His own Death and Resurrection Departing thence they passed through 30 Galilee, and He was unwilling that any one should know it ; for He was teaching 31 His disciples, and telling them,

"The Son of Man is to be betrayed into the hands of men, and they will put Him to death ; and after being put to death, in three days He will rise to life again."

They, however, did not understand what He meant, 32 and were afraid to question Him.

A Lesson in Humility So they came to Capernaum ; and when 33 in the house He asked them,

"What were you arguing about on the way ?"

But they remained silent ; for on the way they had 34 debated with one another who was the chief of them. Then sitting down He called the Twelve, and said to 35 them,

"If any one wishes to be first, he must be last of all and servant of all."

And taking a young child He made him stand in 36 their midst, then threw His arms round him and said,

"Whoever for my sake receives one such young 37 child as this, receives me ; and whoever receives me, receives not so much me as Him who sent me."

A Lesson in brotherly Charity "Rabbi," said John to Him, "we saw a 38 man making use of your name to expel demons, and we tried to hinder him, on the ground that he did not follow us."

"You should not have tried to hinder him," replied 39 Jesus, "for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me. He who is not against us is for us ; 40 and whoever gives you a cup of water to drink 41 because you belong to Christ, I solemnly tell you that he will certainly not lose his reward.

'Beware of leading others into Sin' "And whoever shall occasion the fall 42 of one of these little ones who believe, he would be better off if, with a millstone round his neck, he were lying at the

bottom of the sea. If your hand should cause 43
 you to sin, cut it off : it would be better for you
 to enter into Life maimed, than remain in posses-
 sion of both your hands and go away into Gehenna,
 into the fire which cannot be put out. Or if your foot 45
 should cause you to sin, cut it off : it would be better
 for you to enter into Life crippled, than remain in
 possession of both your feet and be thrown into
 Gehenna. Or if your eye should cause you to sin, 47
 tear it out. It would be better for you to enter into
 the Kingdom of God half-blind than remain in posses-
 sion of two eyes and be thrown into Gehenna, where 48
 THEIR WORM DOES NOT DIE AND THE FIRE DOES NOT
 GO OUT (Isa. lxvi. 24). Every one, however, will be 49
 salted with fire. Salt is a good thing, but if the salt 50
 should become tasteless, what will you use to give it
 saltiness? Have salt within you and live at peace
 with one another."

Soon on His feet once more, He enters 1 10
 the district of Judaea and crosses the Jor-
 dan : again the people flock to Him, and
 ere long, as was usual with Him, He was
 teaching them once more. Presently a party of 2
 Pharisees come to Him with the question—seeking to
 entrap Him,

"May a man divorce his wife?"

"What rule did Moses lay down for you?" He 3
 answered.

"Moses," they said, "permitted a man to draw up a 4
 written notice of divorce, and to send his wife away"
 (Deut. xxiv. 1).

"It was in consideration of your stubborn hearts," 5
 said Jesus, "that Moses enacted this law for you ;
 but from the beginning of the creation the rule was, 6
 'MALE AND FEMALE DID GOD MAKE THEM (Gen. i. 27).
 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER 7
 AND HIS MOTHER, AND SHALL CLING TO HIS WIFE, AND
 THE TWO SHALL BE ONE' (Gen. ii. 24) ; so that they 8
 are two no longer, but 'ONE.' What, therefore, God 9
 has joined together let not man separate."

Indoors the disciples began questioning 10
 The Sacred- Jesus again on the same subject. He
 ness of
 Marriage replied,

“Whoever divorces his wife and marries 11
 another woman, commits adultery against the first
 wife ; and if a woman puts away her husband and 12
 marries another man, she commits adultery.”

One day people were bringing young 13
 Children children to Jesus for Him to touch them,
 welcomed but the disciples interfered. Jesus, how- 14
 and blessed ever, on seeing this, was moved to indig-
 nation, and said to them,

“Let the little children come to me : do not hinder
 them ; for to those who are childlike the Kingdom of
 God belongs. In solemn truth I tell you that no one 15
 who does not receive the Kingdom of God like a little
 child will by any possibility enter it.”

Then He took them in His arms and blessed them 16
 lovingly, one by one, laying His hands upon them.

As He went out to resume His journey, 17
 The wealthy there came a man running up to Him,
 Ruler who knelt at His feet and asked,

“Good Rabbi, what am I to do in order to inherit
 the Life of the Ages ?”

“Why do you call me good ?” asked Jesus in reply ; 18
 “there is no one truly good except One—that is, God.
 You know the Commandments—‘DO NOT MURDER ;’ 19
 ‘DO NOT COMMIT ADULTERY ;’ ‘DO NOT STEAL ;’ ‘DO
 NOT LIE IN GIVING EVIDENCE ;’ ‘DO NOT DEFRAUD ;’
 ‘HONOUR THY FATHER AND THY MOTHER’” (Deut. v.
 17-20).

“Rabbi,” he replied, “all these Commandments I 20
 have carefully obeyed from my youth.”

Then Jesus looked at him and loved him, and said, 21
 “One thing is lacking in you : go, sell all you
 possess and give the proceeds to the poor, and you
 shall have riches in Heaven ; and come and be a
 follower of mine.”

At these words his brow darkened, and he went 22
 away sad ; for he was possessed of great wealth.

Then looking round on His disciples 23
 Wealth has serious Dis- Jesus said,
 advantages "With how hard a struggle will the
 of God!" possessors of riches enter the Kingdom

The disciples were amazed at His words. Jesus, 24
 however, said again,

"Children, how hard a struggle is it for those who
 trust in riches to enter the Kingdom of God! It is 25
 easier for a camel to go through the eye of a needle
 than for a rich man to enter the Kingdom of God."

They were astonished beyond measure, and said to 26
 one another,

"Who then *can* be saved?"

Jesus looking on them said, 27

"With men it is impossible, but not with God; for
 everything is possible with God."

Self-sacri- "Remember," said Peter to Him, "that 28
 fice for we forsook everything and have become
 Christ en- your followers."
 riches

"In solemn truth I tell you," replied 29
 Jesus, "that there is no one who has forsaken house
 or brothers or sisters, or mother or father, or children
 or lands, for my sake and for the sake of the Good
 News, but will receive a hundred times as much now 30
 in this present life—houses, brothers, sisters, mothers,
 children, lands—and persecution with them—and in
 the coming age the Life of the Ages. But many who 31
 are now first will be last, and the last, first."

Jesus pre- They were still on the road going up to 32
 dicts His Jerusalem, and Jesus was walking ahead
 Death and of them; they were full of wonder, and
 Resurrection some, though they followed, did so with
 fear. Then, once more calling to Him the Twelve,
 He began to tell them what was about to happen
 to Him.

"See," He said, "we are going up to Jerusalem, 33
 where the Son of Man will be betrayed to the High
 Priests and the Scribes. They will condemn Him
 to death, and will hand Him over to the Gentiles;

they will insult Him in cruel sport, spit on Him, 34
scourge Him, and put Him to death ; but on the
third day He will rise to life again."

**A Request
for worldly
Honour**

Then James and John, the sons of Zabdi, 35
came up to Him and said,

"Rabbi, we wish you would grant us
whatever request we make of you."

"What would you have me do for you?" He 36
asked.

"Allow us," they replied, "to sit one at your right 37
hand and the other at your left hand, in your glory."

"You know not," said He, "what you are asking. 38
Are you able to drink out of the cup from which I
am to drink, or to be baptized with the baptism with
which I am to be baptized?"

"We are able," they replied. 39

"Out of the cup," said Jesus, "from which I am to
drink you shall drink, and with the baptism with
which I am to be baptized you shall be baptized ;
but as to sitting at my right hand or at my left, that 40
is not mine to give : it will be for those for whom
it is reserved."

**Humble Ser-
vice true
Greatness**

The other ten, hearing of it, were at 41
first highly indignant with James and John.

Jesus, however, called them to Him and 42
said to them,

"You are aware how those who are deemed
rulers among the Gentiles lord it over them,
and their great men make them feel their authority ;
but it is not to be so among you. No, whoever 43
desires to be great among you must be your servant ;
and whoever desires to be first among you must 44
be the bondservant of all. For the Son of Man also 45
did not come to be waited upon, but to wait on others,
and to give His life as the redemption-price for a
multitude of people."

**A blind Man
receives
Sight**

They came to Jericho ; and as He was 46
leaving that town—Himself and His dis-
ciples and a great crowd—Bartimaeus
(the son of Timaeus), a blind beggar, was

sitting by the way-side. Hearing that it was Jesus 47
the Nazarene, he began to cry out,

"Son of David, Jesus, have pity on me."

Many angrily told him to leave off shouting; but he 48
only cried out all the louder,

"Son of David, have pity on me."

Then Jesus stood still. 49

"Call him," He said.

So they called the blind man.

"Cheer up," they said; "rise, he is calling you."

The man flung away his outer garment, sprang to 50
his feet, and came to Jesus.

"What shall I do for you?" said Jesus. 51

"Rabboni," replied the blind man, "let me recover
my sight."

"Go," said Jesus, "your faith has cured you." 52

Instantly he regained his sight, and followed Him
along the road.

When they were getting near Jerusalem 1 11
An Ass's and had arrived at Bethphagé and Bethany
Colt is on the Mount of Olives, Jesus sent two
borrowed of his disciples on in front, with these

instructions.

"Go," He said, "to the village facing you, and 2
immediately on entering it you will find an ass's foal
tied up which no one has ever yet ridden: untie
him and bring him here. And if any one asks you, 3
'Why are you doing that?' say, 'The Master needs
it, and will send it back here without delay.'"

So they went and found a young ass tied up at the 4
front door of a house. They were untying it, when 5
some of the bystanders called out,

"What are you doing, untying the foal?"

But on their giving the answer that Jesus had 6
bidden them give, they let them take it.

So they brought the foal to Jesus, and 7
Jesus rides threw their outer garments over him;
into and Jesus mounted. Then many spread 8
Jerusalem their outer garments to carpet the road,
and others leafy branches which they had cut down

in the fields ; while those who led the way and those 9
who followed kept shouting

"GOD SAVE HIM !

BLESSED BE HE WHO COMES IN THE LORD'S NAME
(Ps. cxviii, 25, 26).

Blessings on the coming Kingdom of our fore- 10
father David !

GOD IN THE HIGHEST HEAVENS SAVE HIM !" (Ps.
cxlviii. 1).

So He came into Jerusalem and into the Temple ; 11
and after looking round upon everything there, the
hour being now late He went out to Bethany with
the Twelve.

The next day, after they had left Bethany, 12
He was hungry. But in the distance He 13
**An unfruit-
ful Fig-tree
cursed** saw a fig-tree in full leaf, and went to see
whether perhaps He could find some figs
on it. When however He came to it, He found
nothing but leaves (for it was not fig time) ; and He 14
said to the tree,

"Let no one ever again eat fruit from thee !"

And His disciples heard this.

They reached Jerusalem, and entering 15
**The Dealers
driven from
the Temple** the Temple He began to drive out the
buyers and sellers, and upset the money-
changers' tables and the stools of the
pigeon-dealers, and would not allow any one to carry 16
anything through the Temple. And He remonstrated 17
with them.

"Is it not written," He said,

"MY HOUSE SHALL BE CALLED THE HOUSE OF
PRAYER FOR ALL THE NATIONS' (Isa. lvi. 7) ? But you
have made it what it now is—A ROBBERS' CAVE"
(Jer. vii. 11).

This the High Priests and Scribes heard, and they 18
began to devise means to destroy Him. For they
were afraid of Him, because of the deep impression
produced on all the people by His teaching. When 19
evening came on, Jesus and His disciples used to
leave the city.

The Fig-tree withers. In the early morning, as they passed by, 20
The Power of Faith they saw the fig-tree withered to the roots; and Peter, recollecting, said to Him, 21

“Look, Rabbi, the fig-tree which you cursed is withered up.”

Jesus said to them, 22

“Have faith in God. In solemn truth I tell you 23
 that if any one shall say to this mountain, ‘Remove, and hurl thyself into the sea,’ and has no doubt about it in his heart, but stedfastly believes that what he says will happen, it shall be granted him. That is 24
 why I tell you, as to whatever you pray and make request for, if you believe that you have received it, it shall be yours. But whenever you stand praying, 25
 if you have a grievance against any one, forgive it, so that your Father in Heaven may also forgive you your offences.”

The Leaders of the People silenced They came again to Jerusalem; and as 27
 He was walking in the Temple, the High Priests, Scribes and Elders came to Him 28
 and asked,

“By what authority are you doing these things? and who gave you authority to do them?”

“And I will put a question to you,” replied Jesus; 29
 “answer me, and then I will tell you by what authority I do these things. John’s Baptism—was it of 30
 Heavenly or of human origin? Answer me.”

So they debated the matter with one another. 31

“Suppose we say, ‘Heavenly,’” they argued, “he will ask, ‘Why then did you not believe him?’ Or 32
 should we say, ‘human’?”—

They were afraid of the people; for all agreed in holding John to have been really a Prophet. So they 33
 answered Jesus,

“We do not know.”

“Nor do I tell you,” said Jesus, “by what authority I do these things.”

‘The Vine-dressers’ Then He began to speak to them in 1 12
 figurative language.

"There was once a man," He said, "who planted a vineyard, fenced it round, dug a pit for the wine-tank, and built a strong lodge. Then he let the place to vine-dressers and went abroad. At vintage- 2 time he sent one of his servants to receive from the vine-dressers a share of the grapes. But they seized 3 him, beat him cruelly and sent him away empty-handed. Again he sent to them another servant : and 4 as for him, they wounded him in the head and treated him shamefully. Yet a third he sent, and him they killed. And he sent many besides, and them also they 5 ill-treated, beating some and killing others. He had 6 still one left whom he could send, a dearly-loved son : him last of all he sent, saying,

"They will treat my son with respect."

"But those men—the vine-dressers—said to one 7 another,

"Here is the heir : come, let us kill him, and then the property will one day be ours."

"So they took him and killed him, and flung his 8 body outside the vineyard. What, therefore, will the 9 owner of the vineyard do?"

"He will come and put the vine-dressers to death," they said ; "and will give the vineyard to others."

"Have you not read even this passage," He added, 10

"THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE :

THIS CORNERSTONE CAME FROM THE LORD, 11
AND IS WONDERFUL IN OUR ESTEEM'?"

(Ps. cxviii. 22, 23).

And they kept looking out for an opportunity to 12 seize Him, but were afraid of the people ; for they saw that in this parable He had referred to *them*. So they left Him and went away.

 Their next step was to send to Him 13
A Question some of the Pharisees and of Herod's
about partisans to entrap Him in conversation.
Tribute So they came to Him. 14

"Rabbi," they said, "we know that you are a truthful man and you do not fear any one ; for you

do not recognize human distinctions, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we pay, or shall we refuse to pay?" 15

But He, knowing their hypocrisy, replied, "Why try to ensnare me? Bring me a shilling for me to look at."

They brought one; and He asked them, 16

"Whose is this likeness and this inscription?"

"Caesar's," they replied.

"What is Caesar's," replied Jesus, "pay to Caesar— 17 and what is God's, pay to God."

And they wondered exceedingly at Him.

Then came to Him a party of Sadducees, 18
 'A Woman seven times married' a sect which denies that there is any Resurrection; and they proceeded to question Him.

"Rabbi," they said, "Moses made it a law for us : 19
 'IF A MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER' (Deut. xxv. 5, 6). There were once seven brothers, the eldest of 20 whom married a wife, but at his death left no family. The second married her, and died, leaving no family; 21 and the third did the same. And so did the rest of the 22 seven, all dying childless. Finally the woman also died. At the Resurrection whose wife will she be? 23 For they all seven married her."

"Is not this the cause of your error," replied Jesus— 24
 "your ignorance alike of the Scriptures and of the power of God? For when they have risen from 25 among the dead, men do not marry and women are not given in marriage, but they are as angels are in Heaven. But as to the dead, that they rise to life, 26 have you never read in the Book of Moses, in the passage about the Bush, how God said to him, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB' (Exod. iii. 2-6)? He is not the God 27 of dead, but of living men. You are in grave error."

Love the
supreme
Law

Then one of the Scribes, who had heard 28
them disputing and well knew that Jesus
had given them an answer to the point,
and a forcible one, came forward and
asked Him,

"Which is the chief of all the Commandments?"

"The chief Commandment," replied Jesus, "is 29
this: 'HEAR, O ISRAEL! THE LORD OUR GOD IS
ONE LORD; AND THOU SHALT LOVE THE LORD THY 30
GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY
WHOLE MIND, AND THY WHOLE STRENGTH' (Deut.
vi. 4, 5).

"The second is this: 'THOU SHALT LOVE THY 31
FELLOW MAN AS THOU LOVEST THYSELF' (Lev. xix. 18).

"Other Commandment greater than these there is
none."

So the Scribe said to Him,

"Rightly, in very truth, Rabbi, have you said that 32
HE STANDS ALONE, AND THERE IS NONE BUT HE;
and TO LOVE HIM WITH ALL ONE'S HEART, WITH 33
ALL ONE'S UNDERSTANDING, AND WITH ALL ONE'S
STRENGTH, AND TO LOVE ONE'S FELLOW MAN NO
LESS THAN ONESELF, is far better than all our WHOLE
BURNT-OFFERINGS AND SACRIFICES" (1 Sam. xv. 22).

Perceiving that the Scribe had answered wisely 34
Jesus said to him,

"You are not far from the Kingdom of God."

No one from that time forward ventured to put any
question to Him.

'But, while teaching in the Temple, 35
Jesus asked,

David's Son
and David's
Lord.

"How is it the Scribes say that the
Christ is a son of David? David himself 36
said, taught by the Holy Spirit,

"THE LORD SAID TO MY LORD,

SIT AT MY RIGHT HAND,

UNTIL I HAVE MADE THY FOES A FOOTSTOOL
UNDER THY FEET' (Ps. cx. 1).

"David himself calls Him 'Lord:' how then can 37
He be his son?"

And the mass of the people found pleasure in listening to Jesus.

Moreover in the course of His teaching He said, 38
The Scribes denounced "Be on your guard against the Scribes who like to walk about in long robes and to be bowed to in places of public resort, and to occupy the best seats in the synagogues and at dinner parties, and who swallow up the property of widows and then mask their wickedness by making long prayers: these men will receive far heavier punishment." 39 40

The Widow's Gift. Having taken a seat opposite the Treasury, He observed how the people were dropping money into the Treasury, and that many of the wealthy threw in large sums. But there came one poor widow and dropped in two farthings, equal in value to a halfpenny. So He called His disciples to Him and said, 41 42 43

"In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed out of what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on." 44

Jesus predicts the Destruction of the Temple As He was leaving the Temple, one of His disciples exclaimed, 1 13
 "Look, Rabbi, what wonderful stones! what wonderful buildings!"
 "You see all these great buildings?" 2
 Jesus replied; "not one stone will be left here upon another—not thrown down."

Things which would happen first He was sitting on the Mount of Olives opposite to the Temple, when Peter, James, John, and Andrew, apart from the others asked Him, 3

"Tell us, When will these things be? and what will be the sign when all these predictions are on the point of being fulfilled?" 4

So Jesus began to say to them : 5

"Take care that no one misleads you. Many will 6

come assuming my name and saying, 'I am He;' and they will mislead many. But when you hear 7 of wars and rumours of wars, do not be alarmed: come they must, but the End is not yet. FOR NATION 8 WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places; there will be famines. These miseries are but like the early pains of childbirth.

Persecution and world-wide Preaching "You yourselves must be on your 9 guard. They will deliver you up to Sanhedrins; you will be brought into synagogues and cruelly beaten; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the proclama- 10 tion of the Good News must be carried to all the Gentiles before the End comes. When however 11 they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak what is given you when the time comes; for it will not be you who speak, but the Holy Spirit.

Stedfastness would be rewarded "Brother will betray brother to be 12 killed, and fathers will betray children; and CHILDREN WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred 13 because you are called by my name, but those who stand firm to the End will be saved.

'The Abomination of Desolation' "As soon, however, as you see the 14 ABOMINATION OF DESOLATION (Dan. ix. 27) standing where he ought not"—let the reader observe these words—"then let those in Judaea escape to the hills; let him who is 15 on the roof not come down and enter the house to fetch anything out of it; and let not him who is in 16 the field turn back to pick up his outer garment. And 17 alas for the women who at that time are with child or have infants!

Unparalleled Distress "But pray that it may not come in the 18 winter. For those will be times of 19 SUFFERING THE LIKE OF WHICH HAS

NEVER BEEN FROM THE FIRST CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and assuredly never will be again ; and but for the fact that the Lord has cut short those days, no one would escape ; but for the sake of His own People whom He has chosen for Himself He has cut short the days.

**False
Messiahs
and false
Teachers** "At that time if any one says to you, 21
'See, here is the Christ !' or 'See, He is
there !' do not believe it. For THERE WILL 22

RISE UP false Christs and false PROPHETS, DISPLAYING SIGNS AND PRODIGIES (Deut. xiii. 1) with a view to lead astray—if indeed that were possible—even God's own People. But as for yourselves, be on your guard : I have forewarned you of everything. 23

**The Son of
Man amid
the Clouds** "AT THAT TIME, however, after that 24
DISTRESS, THE SUN WILL BE DARKENED
AND THE MOON WILL NOT SHED HER LIGHT,
THE STARS WILL BE SEEN FALLING FROM 25
THE FIRMAMENT (Isa. xiii. 10), AND THE FORCES WHICH
ARE IN THE HEAVENS WILL BE DISORDERED AND
DISTURBED (Isa. xxxiv. 4). And then will they see 26
THE SON OF MAN COMING IN CLOUDS (Dan. vii. 13)
with great power and glory. Then He will send 27
forth the angels and gather together His chosen People
from north, south, east and west, from the remotest
parts of the earth and sky.

**A definite
Limit of
Time** "Learn from the fig-tree the lesson it 28
teaches. As soon as its branch has
become soft and it is bursting into leaf,
— you know that summer is near. So also 29
do you, when you see these things happening, be
sure that He is near, at your very door. I tell you in 30
solemn truth that the present generation will
certainly not pass away without all these things having
first taken place. Earth and sky will pass away, 31
but it is certain that my words will not pass away.

**Uncertainty
as to the
exact Day
and Hour** "But as to that day or the exact time no 32
one knows—not even the angels in
Heaven, nor the Son, but the Father alone.
Take care, be on the alert, and pray ; for 33

you do not know when it will happen. It is like a 34
 man living abroad who has left his house, and given
 the management to his servants—to each one his
 special duty—and has ordered the porter to keep
 awake. Be wakeful therefore, for you know not 35
 when the master of the house is coming—in the
 evening, at midnight, at cock-crow, or at dawn.
 Beware lest He should arrive unexpectedly and find 36
 you asleep. Moreover, what I say to you I say to all 37
 —Be wakeful !”

The Plot to murder Jesus It was now two days before the 1 14
 Passover and the feast of Unleavened Bread
 and the High Priests and Scribes were
 bent on finding how to seize Him by
 stratagem and put Him to death. But they 2
 said,

“Not on the Festival-day, for fear there should be
 a riot among the people.”

Affection's costly Gift Now when He was at Bethany, in the 3
 house of Simon the Leper, while He was
 at table, there came a woman with a jar
 of pure, sweet-scented ointment very costly : she
 broke the jar and poured the ointment over His head.
 But there were some who said indignantly among 4
 themselves,

“Why has the ointment been thus wasted ? For 5
 that ointment might have been sold for fifteen pounds
 or more, and the money have been given to the
 poor.”

And they were exceedingly angry with her. But 6
 Jesus said,

“Leave her alone : why are you troubling her ?
 She has done a most gracious act towards me. 7
 For you always have the poor among you, and
 whenever you choose you can do acts of kind-
 ness to them ; but me you have not always. What 8
 she could she did : she has perfumed my body
 in preparation for my burial. And I solemnly 9
 tell you that wherever in the whole world the
 Good News shall be proclaimed, this which she

has done shall also be told in remembrance of her."

The Treachery of Judas But Judas Iscariot, already mentioned 10 as one of the Twelve, went to the High Priests to betray Jesus to them. They 11 gladly listened to his proposal, and promised to give him a sum of money. So he looked out for an opportunity to betray Him.

The Pass-over prepared On the first day of the feast of Un- 12 leavened Bread—the day for killing the Passover lamb—His disciples asked Him, "Where shall we go and prepare for you to eat the Passover?"

So He sent two of His disciples with instructions, 13 saying,

"Go into the city, and you will meet a man carrying a pitcher of water: follow him, and whatever 14 house he enters, tell the master of the house, 'The Rabbi asks, Where is my room where I can eat the Passover with my disciples?' Then he will him- 15 self show you a large room upstairs, ready furnished: there make preparation for us."

So the disciples went out and came to the city, 16 and found everything just as He had told them; and they got the Passover ready.

'The last Supper,' The Traitor indicated When it was evening, He came with 17 the Twelve. And while they were at 18 table Jesus said,

"I solemnly tell you that one of you will betray me—one who is eating with me."

They were filled with sorrow, and began asking 19 Him, one by one,

"Not I, is it?"

"It is one of the Twelve," He replied; "he 20 who is dipping his fingers in the dish with me. For the Son of Man is going His way as it 21 is written about Him; but alas for the man by whom the Son of Man is betrayed! It had been a happy thing for that man, had he never been born."

The memorial Meal instituted Also during the meal He took a Pass- 22
over biscuit, blessed it, and broke it. He
then gave it to them, saying,
"Take this, it is my body."

Then He took the cup, gave thanks, and handed it 23
to them, and they all of them drank from it.

"This is my blood," He said, "which is to be 24
poured out on behalf of many—the blood which
makes the Covenant sure. I solemnly tell you that 25
never again will I taste the produce of the vine till
I shall drink the new wine in the Kingdom of
God."

After singing a hymn, they went out to the Mount 26
of Olives.

Peter's Denial foretold Then said Jesus to them, 27
"All of you are about to stumble and
fall, for it is written, 'I WILL STRIKE DOWN
THE SHEPHERD, AND THE SHEEP WILL BE
SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But 28
after I have risen to life again I will go before you
into Galilee."

"All may stumble and fall," said Peter, "yet I 29
never will."

"I solemnly tell you," replied Jesus, "that to-day— 30
this night—before the cock crows twice, you your-
self will three times disown me."

"Even if I must die with you," declared Peter again 31
and again, "I will never disown you."

In like manner protested also all the disciples.

Christ's Agony in Gethsemane So they came to a place called 32
Gethsemane. There He said to His
disciples,

"Sit down here till I have prayed."

Then He took with Him Peter and James and John, 33
and began to be full of terror and distress, and He
said to them,

"My heart is oppressed with anguish to the very 34
point of death : wait here and keep awake."

Going forward a short distance He threw Him- 35
self upon His face and prayed repeatedly that, if it

was possible, He might be spared that time of agony ; and He said, 36

“Abba ! my Father ! all things are possible for Thee : take this cup of suffering away from me : and yet not what I desire, but what Thou desirest.”

Then He came and found them asleep, and He 37 said to Peter,

“Simon, are you asleep ? Had you not strength to keep awake a single hour ? Be wakeful, all of you, 38 and keep on praying, that you may not come into temptation : the spirit is right willing, but the body is frail.”

He again went away and prayed, using the very 39 same words. When He returned He again found 40 them asleep, for they were very tired ; and they knew not how to answer Him. A third time He came, and 41 then He said,

“Sleep on and rest. Enough ! the hour has come. Even now they are betraying the Son of Man into the hands of sinful men. Rouse yourselves, let us 42 be going ; my betrayer is close at hand.”

Immediately, while He was still speak- 43
Judas brings ing, Judas, one of the Twelve, came and
armed Men with him a crowd of men armed with swords and cudgels, sent by the High Priests and Scribes and Elders. Now the betrayer had arranged 44 a signal with them.

“The one I kiss,” he said, “is the man : lay hold of him, and take him safely away.”

So he came, and going straight to Jesus he said, 45 “Rabbi !” and kissed Him with seeming affection ; whereupon they laid hands on Him and held Him 46 firmly. But one of those who stood by drew his 47 sword and struck a blow at the High Priest’s servant, cutting off his ear.

“Have you come out,” said Jesus, “with 48
Jesus expos- swords and cudgels to arrest me, as if you
tulates. The had to fight with a robber ? Day after 49
Apostles day I used to be among you in the Temple
leave Him teaching, and you never seized me. But this is

happening in order that the Scriptures may be fulfilled.'

Then His friends all forsook Him and fled. One 50, 51 youth indeed did follow Him, wearing only a linen cloth round his bare body. Of him they laid hold, 52 but he left the linen cloth in their hands and fled without it.

**Christ is
taken to
the High
Priest**

So they led Jesus away to the High 53 Priest, and with him there assembled all the High Priests, Elders, and Scribes. Peter followed Jesus at a distance, as 54

far as the outer court of the High Priest's palace. But there he remained sitting among the officers, and warming himself by the fire.

**False Testi-
mony and
gross
Insults**

Meanwhile the High Priests and the 55 entire Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none ; for though 56 many gave false testimony against Him, their statements did not tally. Then some came forward as 57 witnesses and falsely declared,

"We have heard him say, 'I will pull down this 58 Sanctuary built by human hands, and three days afterwards I will erect another built without hands.'"

But not even in this shape was their testimony 59 consistent.

At last the High Priest stood up, and advancing 60 into the midst of them all, asked Jesus,

"Have you no answer to make? What is the meaning of all this that these witnesses allege against you?"

But He remained silent, and gave no reply. A 61 second time the High Priest questioned Him.

"Are you the Christ, the Son of the Blessed One?" he said.

"I am," replied Jesus, "and you and others will 62 see the Son of Man sitting at the right hand of the divine Power, and coming amid the clouds of the sky" (Ps. cx. 1 ; Dan. vii. 13).

Rending his garments the High Priest exclaimed, 63

"What need have we of witnesses after that? 64
You all heard his impious words. What is your
judgement?"

Then with one voice they condemned Him as de-
serving of death. Thereupon some began to spit on 65
Him, and to blindfold Him, while striking Him with
their fists and crying,

"Prove that you are a Prophet."

The officers too struck Him with open hands as
they took Him in charge.

Now while Peter was below in the 66
Peter dis- owns his Master quadrangle, one of the High Priest's maid-
servants came, and seeing Peter warming
himself she looked at him and said, 67

"You also were with Jesus, the Nazarene."

But he denied it, and said, 68

"I don't know—I don't understand—What do you
mean?"

And then he went out into the outer court. Just
then a cock crowed. Again the maidservant saw 69
him, and again began to say to the people standing by,

"He is one of them."

A second time he repeatedly denied it. Soon after- 70
wards the bystanders again accused Peter, saying,

"You are surely one of them, for you too are
a Galilaean."

But he broke out into curses and oaths, declaring, 71

"I know nothing of the man you are talking about."

No sooner had he spoken than a cock crowed 72
for the second time, and Peter recollected the words
of Jesus,

"Before the cock crows twice, you will three times
disown me."

And as he thought of it, he wept aloud.

At earliest dawn, after the High Priests 1 15
Jesus is taken before the Roman Governor had held a consultation with the Elders and
Scribes, they and the entire Sanhedrin
bound Jesus and took Him away and handed
Him over to Pilate. So Pilate questioned Him. 2

"Are you the King of the Jews?" he asked.

"I am," replied Jesus.

Then, as the High Priests went on heaping accusations on Him, Pilate again and again asked Him, 3 4

"Do you make no reply? Listen to the many charges they are bringing against you."

But Jesus made no further answer: so that Pilate 5 wondered.

Pilate hesitates, but condemns Him Now at the Festival it was customary 6 for Pilate to release to the Jews any one prisoner whom they might beg off from punishment; and at this time a man named 7 Barabbas was in prison among the insurgents—persons who in the insurrection had committed murder. So the people came crowding up, asking 8 Pilate to grant them the usual favour.

"Shall I release for you the King of the Jews?" 9 answered Pilate.

For he could see that it was out of sheer spite that 10 the High Priests had handed Him over. But the 11 High Priests urged on the crowd to obtain Barabbas's release in preference; and when Pilate again asked 12 them, "What then shall I do to the man you call the King of the Jews?" they once more shouted out, 13

"Crucify him!"

"Why, what crime has he committed?" asked 14 Pilate.

But they vehemently shouted,

"Crucify him!"

So Pilate, wishing to satisfy the mob, released 15 Barabbas for them, and after scourging Jesus handed Him over for crucifixion.

Jesus is grossly insulted and illtreated Then the soldiers led Him away into the 16 court of the Palace (the Praetorium), and calling together the whole battalion they 17 arrayed Him in crimson, placed on His head a wreath of thorny twigs which they had twisted, and went on to salute Him with shouts of 18 "Long live the King of the Jews!" Then they began 19 to beat Him on the head with a cane, to spit on Him, and to do Him homage on bended knees. At last, 20

having finished their sport, they took the robe off Him, put His own clothes on Him, and led Him out to crucify Him.

Golgotha One Simon, a Cyrenaeon, the father of 21
Alexander and Rufus, was passing along, coming from the country; him they compelled to carry His cross. So they brought Him to the place 22 called Golgotha, which, being translated, means 'Skull-ground.' Here they offered Him wine mixed 23 with myrrh; but He refused it. Then they crucified 24 Him.

The Soldiers take His Clothes This done, they divided His garments among them, drawing lots to decide what each should take. It was nine o'clock in 25 the morning when they crucified Him. Over His head was the notice in writing of the charge 26 against Him:

THE KING OF THE JEWS.

The People and their Rulers revile Him And together with Jesus they crucified 27 two robbers, one at His right hand and one at His left. And all the passers-by 29 reviled Him. They shook their heads at Him and said,

"Ah! you who were for destroying the Sanctuary and building a new one in three days, come down 30 from the cross and save yourself."

In the same way the High Priests also, as well as 31 the Scribes, kept on scoffing at Him, saying to one another,

"He has saved others: himself he cannot save! 32 This Christ, the King of Israel, let him come down now from the cross, that we may see and believe."

Even the men who were being crucified with Him heaped insults on Him.

Jesus dies amid dense Darkness At noon there came a darkness over the 33 whole land, lasting till three o'clock in the afternoon. But at three o'clock Jesus cried 34 in a loud voice,

"ELOHI, ELOHI, LAMA SABACHTHANI?" which

means, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35

"Listen, he is calling for Elijah!"

Then a man ran to fill a sponge with sour wine, and 36
he put it on the end of a cane and placed it to His lips,
saying at the same time,

"Wait! let us see whether Elijah will come and
take him down."

But Jesus uttered a loud cry and yielded up His spirit. 37

And the curtain in the Sanctuary was torn in two, 38
from top to bottom.

And when the Centurion who stood in 39
front of the cross saw that He was dead,
The Roman Centurion's Verdict he exclaimed,

"This man was indeed God's Son."

There were also a party of women looking on from 40
a distance; among them being both Mary of Magdala
and Mary the mother of James the Little and of Joses,
and Salome—all of whom in the Galilaean days had 41
habitually been with Him and cared for Him, as well
as many other women who had come up to Jerusalem
with Him.

Joseph of Arimathaea buries Christ's Body Towards sunset, as it was the Prepara- 42
tion—that is, the day preceding the Sabbath 43
—Joseph of Arimathaea came, a highly re-
spected member of the Council, who him-
self also was living in expectation of the

Kingdom of God. He summoned up courage to go
in to see Pilate and beg for the body of Jesus. But 44
Pilate could hardly believe that He was already dead.
He called, however, for the Centurion and inquired
whether he had been long dead; and having 45
ascertained the fact he granted the body to Joseph.
He, having bought a sheet of linen, took Him down, 46
wrapped Him in the sheet and laid Him in a tomb
hewn in the rock; after which he rolled a stone
against the entrance to the tomb. Mary of Magdala 47
and Mary the mother of Joses were looking on to see
where He was put.

The empty Tomb When the Sabbath was over, Mary of 1 16
 Magdala, Mary the mother of James, and
 Salome, bought spices, in order to come
 and anoint His body. So, very soon after sunrise on 2
 the first day of the week, they came to the tomb ; and 3
 they were saying to one another,

“Who will roll away the stone for us from the
 entrance to the tomb?”

But then, looking up, they saw that the stone was 4
 already rolled back: for it was of immense size.
 Upon entering the tomb, they saw a young man 5
 sitting at their right hand, clothed in a long white
 robe. They were astonished and terrified. But he 6
 said to them,

“Do not be terrified. It is Jesus you are looking
 for—the Nazarene who has been crucified. He has
 come back to life: He is not here: this is the place
 where they laid Him. But go and tell His dis- 7
 ciples and Peter that He is going before you into
 Galilee: and that there you will see Him, as He
 told you.”

So they came out, and fled from the tomb, for they 8
 were greatly agitated and surprised; and they said not
 a word to any one, for they were afraid.

Jesus is seen by Mary of Magdala [But He rose to life early on the first 9
 day of the week, and appeared first to
 Mary of Magdala from whom He had
 expelled seven demons. She went and 10
 brought the tidings to those who had been with Him,
 as they were mourning and weeping. But they, 11
 when they were told that He was alive and that she
 had seen Him, could not believe it.

And on the Road to Emmaus Afterwards He showed Himself in 12
 another form to two of them as they were
 walking, on their way into the country.

These, again, went and told the news to 13
 the rest ; but not even them did they believe.

Later still He showed Himself to the Eleven 14
 themselves whilst they were at table, and He up-
 braided them with their unbelief and obstinacy in not

having believed those who had seen Him alive.
Then He said to them,

15

**The Mission
of the
Apostles to
the World**

“Go the whole world over, and proclaim the Good News to all mankind. He who believes and is baptized shall be saved, but he who disbelieves will be condemned. And signs shall attend those who believe, even such as these. By making use of my name they shall expel demons. They shall speak new languages. They shall take up venomous snakes, and if they drink any deadly poison it shall do them no harm whatever. They shall lay their hands on the sick, and the sick shall recover.”

16

17

18

**Jesus is
taken up
into Heaven**

So the Lord Jesus after having thus spoken to them was taken up into Heaven, and sat down at the right hand of God.

19

But they went out and made proclamation everywhere, the Lord working with them and confirming their Message by the signs which accompanied it.]

20

THE GOOD NEWS AS RECORDED BY LUKE

Dedication Seeing that many have attempted to 1 1
draw up a narrative of the facts which
are received with full assurance among us on the 2
authority of those who were from the beginning
eye-witnesses and were devoted to the service
of the divine Message, it has seemed right to me 3
also, after careful investigation of the facts from
their commencement, to write for you, most noble
Theophilus, a connected account, that you may fully 4
know the truth of the things which you have been
taught by word of mouth.

**The Parents
of John the
Baptist** There was in the time of Herod, the 5
king of Judaea, a priest of the name of
Zechariah, belonging to the class of
Abijah. He had a wife who was a
descendant of Aaron, and her name was Elizabeth.
They were both of them upright before God, 6
blamelessly obeying all the Lord's precepts and
ordinances. But they had no child, because Elizabeth 7
was barren; and both of them were far advanced in
life.

**John's Birth
predicted** Now while he was doing priestly duty 8
before God in the prescribed course of 9
his class, it fell to his lot—according to
the custom of the priesthood—to go into the
Sanctuary of the Lord and burn the incense; and
the whole multitude of the people were outside pray- 10
ing, at the hour of incense. Then there appeared 11
to him an angel of the Lord standing on the right
side of the altar of incense; and Zechariah on seeing 12
him was agitated and terrified. But the angel said 13
'o him,

“Do not be afraid, Zechariah, for your petition

has been heard : and your wife Elizabeth will bear you a son, and you are to call his name John. Gladness and exultant joy shall be yours, and many will rejoice over his birth. For he will be great in the sight of the Lord ; no wine or fermented drink shall he ever drink ; but he will be filled with the Holy Spirit from the very hour of his birth. Many of the descendants of Israel will he turn to the Lord their God ; and he will be His forerunner in the spirit and power of Elijah, to turn fathers' hearts to the children, and cause the rebellious to walk in the wisdom of the upright, to make a people perfectly ready for the Lord."

"By what proof," asked Zechariah, "shall I know this? For I am an old man, and my wife is far advanced in years."

"I am Gabriel, who stand in the presence of God," answered the angel, "and I have been sent to talk with you and tell you this good news. And now you will be dumb and unable to speak until the day when this has taken place ; because you did not believe my words—words which will be fulfilled at their appointed time."

Meanwhile the people were waiting for Zechariah, and were surprised that he stayed so long in the Sanctuary. When, however, he came out, he was unable to speak to them ; and they knew that he must have seen a vision in the Sanctuary ; but he kept making signs to them and continued dumb.

When his days of service were at an end, he went to his home ; and in course of time his wife Elizabeth conceived, and kept herself secluded five months.

"Thus has the Lord dealt with me," she said, "now that He has graciously taken away my reproach among men."

Now in the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden betrothed to a man of the name of Joseph, a descendant of David. The maiden's name was Mary.

The Birth of
Jesus pre-
dicted

So Gabriel went into the house and said to her, 28
 "Joy be to you, favoured one ! the Lord is with you."

She was greatly agitated at his words, and 29
 wondered what such a greeting meant. But the angel 30
 said,

"Do not be frightened, Mary, for you have found 31
 favour with God. You will conceive in your womb 31
 and bear a son ; and you are to call His name JESUS.
 He will be great, and He will be called 'Son of the 32
 Most High.' And the Lord God will give Him the
 throne of His forefather David ; and He will be 33
 King over the House of Jacob for the Ages, and of
 His Kingdom there will be no end."

"How can this be," Mary replied, "seeing that 34
 I have no husband ?"

The angel answered, 35

"The Holy Spirit will come upon you, and the 36
 power of the Most High will overshadow you ; and
 for this reason your holy offspring will be called 'the
 Son of God.' And see, your relative Elizabeth—she 36
 also has conceived a son in her old age ; and this is
 the sixth month with her who was called barren.
 For no promise from God will be impossible of 37
 fulfilment."

"I am the Lord's maidservant," Mary replied ; 38
 "may it be with me in accordance with your words !"

And then the angel left her.

Not long after this, Mary rose up and 39
 Mary and Elizabeth went in haste into the hill country to a
 town in Judah. Here she came to the 40
 house of Zechariah and greeted Elizabeth ; and as 41
 soon as Elizabeth heard Mary's greeting, the babe
 leapt within her. And Elizabeth was filled with the
 Holy Spirit, and uttered a loud cry of joy. 42

"Blest among women are you," she said, "and the 43
 offspring of your body is blest ! But why is this 43
 honour done me, that the mother of my Lord should
 come to me ! For, the moment your greeting reached 44
 my ears, the babe within me leapt for joy. And 45

blessed is she who has believed, for the word spoken to her from the Lord shall be fulfilled."

Then Mary said : 46

Mary's
Hymn of
Praise

"My soul extols the Lord,

And my spirit triumphs in God my 47

Saviour ;

Because He has not turned from His maidservant in 48
her lowly position ;

For from this time forward all generations will
account me happy,

Because the mighty One has done great things for 49
me—

Holy is His name !—

And His compassion is, generation after generation, 50
Upon those who fear Him.

He has manifested His supreme strength. 51

He has scattered those who were haughty in the
thoughts of their hearts.

He has cast monarchs down from their thrones, 52

And exalted men of low estate.

The hungry He has satisfied with choice gifts, 53

But the rich He has sent empty-handed away.

His servant Israel He has helped, 54

Remembering His compassion—

In fulfilment of His promises to our forefathers— 55

For Abraham and his posterity for ever."

So Mary stayed with Elizabeth about three months, 56
and then returned home.

The Birth of Now when Elizabeth's full time was 57
John the come, she gave birth to a son ; and her 58

Baptist neighbours and relatives heard how the

Lord had had great compassion on her ;

and they rejoiced with her. And on the eighth day 59

they came to circumcise the child, and were going
to call him Zechariah, after his father.

His mother, however, said, 60

"No, he is to be called John."

"There is not one of your family," they said, "who 61
has that name."

They asked his father by signs what he wished 62

him to be called. So he asked for a writing-tablet, 63
and wrote,

"His name is John."

And they all wondered. Instantly his mouth and 64
his tongue were set free, and he began to speak and
bless God. And all who lived round about them 65
were filled with awe, and throughout the hill country
of Judaea reports of all these things were spread
abroad. All who heard the story treasured it in 66
their memories.

"What then will this child be?" they said.

For the Lord's hand was indeed with him.

And Zechariah his father was filled with the Holy 67
Spirit, and spoke in a rapture of praise.

"Blessed be the Lord, the God of 68
Zechariah's Israel," he said,

*hymn of
Praise*

"Because He has not forgotten His
people but has effected redemption for

them,

And has raised up a mighty Deliverer for us 69
In the house of David His Servant—

As He has spoken from all time by the lips of 70
His holy Prophets—

To deliver us from our foes and from the power 71
of all who hate us.

He dealt pitifully with our forefathers, 72

And remembered His holy covenant.

The oath which He swore to Abraham our fore- 73
father,

To grant us to be rescued from the power of our 74
foes

And so render worship to Him free from fear,

In piety and uprightness before Him all our 75
days.

And you moreover, O child, shall be called Prophet 76
of the Most High ;

For you shall go on in front before the Lord to
prepare the way for Him,

To give to His People a knowledge of salvation 77
In the forgiveness of their sins,

Through the tender compassion of our God, 78
 Through which the daybreak from on high will
 come to us,
 Dawning on those who now dwell in the darkness 79
 and shadow of death—
 To direct our feet into the path of peace.”

And the child grew and became strong in character, 80
 and lived in the Desert till the time came for him
 to appear publicly to Israel.

Just at this time an edict was issued 1 2
 by Caesar Augustus for the registration of
 the whole Empire. It was the first 2
 registration made during the governorship
 of Quirinius in Syria ; and all went to be registered— 3
 every one to the town to which he belonged. So 4
 Joseph went up from Galilee, from the town of
 Nazareth, to Judaea, to David's town of Bethlehem,
 because he was of the house and lineage of David,
 to have himself registered together with Mary, who 5
 was betrothed to him and was with child. But while 6
 they were there, her full time came, and she gave
 birth to her first-born son, and wrapped Him round, 7
 and laid Him in a manger, because there was no
 room for them in the inn.

Now there were shepherds in the same 8
 part of the country, keeping watch over
 their sheep by night in the open fields, 9
 when suddenly an angel of the Lord stood
 by them, and the glory of the Lord shone round
 them ; and they were filled with terror. But the 10
 angel said to them,

“Put away all fear ; for I am bringing you good
 news of great joy—joy for all the people. For a 11
 Saviour who is the Anointed Lord is born to you
 to-day, in the town of David. And this is the token 12
 for you : you will find a babe wrapped in swaddling
 clothes and lying in a manger.”

And immediately there was with the angel a 13
 multitude of the army of Heaven praising God
 and saying,

"Glory be to God in the highest Heavens, 14
And on earth peace among men who please
Him!"

Then, as soon as the angels had left them and 15
returned to Heaven, the shepherds said to one
another,

"Let us now go over as far as Bethlehem and see
this that has happened, which the Lord has made
known to us."

So they made haste and came and found Mary 16
and Joseph, with the babe lying in the manger. And 17
when they saw the child, they told what had been
said to them about Him; and all who listened were 18
astonished at what the shepherds told them. But 19
Mary treasured up all these things, often dwelling
on them in her mind. And the shepherds returned, 20
glorifying and praising God for all that they had
heard and seen in accordance with the announce-
ment made to them.

When eight days had passed and the time for 21
circumcising Him had come, He was
**The Naming
of the Child** called JESUS, the name given Him by the
angel before His conception in the womb.

And when the days for their purification 22
appointed by the law of Moses had
**He is
taken to
Jerusalem** passed, they took Him up to Jerusalem to
present Him to the Lord—as it is written 23
in the Law of the Lord:

"EVERY FIRST-BORN MALE SHALL BE CALLED HOLY
TO THE LORD" (Exod. xiii. 2).

And they also offered a sacrifice as commanded in 24
the Law of the Lord,

"A PAIR OF TURTLE DOVES OR TWO YOUNG
PIGEONS" (Lev. xii. 8).

Now there was a man in Jerusalem of 25
the name of Symeon, an upright and God-
**Symeon's
Hymn of
Praise** fearing man, who was waiting for the
consolation of Israel, and the Holy Spirit
was upon him. To him it had been revealed by the 26
Holy Spirit that he should not see death until he

had seen the Lord's Anointed One. Led by the Spirit 27
 he came to the Temple; and when the parents brought
 in the child Jesus to do with regard to Him according
 to the custom of the Law, he took Him up in his 28
 arms and blessed God and said,

"Now, O Sovereign Lord, Thou dost send Thy 29
 servant away in peace, in fulfilment of Thy word,
 Because mine eyes have seen Thy salvation, 30
 Which Thou hast made ready in the sight of all 31
 nations—

A light to shine upon the Gentiles, 32
 And the glory of Thy people Israel."

And while the child's father and mother were 33
 wondering at the words of Symeon concerning Him,
 Symeon blessed them and said to Mary the mother, 34

"This child is appointed for the falling and the
 uprising of many in Israel and for a token to be
 spoken against; and a sword will pierce through 35
 your own soul also; that the reasonings in many
 hearts may be revealed."

Anna There was also Anna, a prophetess, 36
 the daughter of Phanuel, belonging to the
 tribe of Asher. She was of a very great age, having
 had after her maidenhood seven years of married life,
 and then being a widow of eighty-four years. She 37
 was never absent from the Temple, but worshipped,
 by day and by night, with fasting and prayer. And 38
 coming up just at that moment, she gave thanks
 to God, and spoke about the child to all who were
 expecting the deliverance of Jerusalem.

The Return to Nazareth Then, as soon as they had accom- 39
 plished all that the Law required, they
 returned to Galilee to their own town of
 Nazareth. And the child grew and be- 40
 came strong and full of wisdom, and the favour
 of God rested upon Him.

The Boy Jesus in the Temple Now His parents used to go up year by 41
 year to Jerusalem at the Feast of the
 Passover. And when He was twelve years 42
 old they went up as was customary at the

time of the Feast, and, after staying the full number 43
of days, when they started back home the boy Jesus
remained behind in Jerusalem. His parents did not
discover this, but supposing Him to be in the travel- 44
ling company, they proceeded a day's journey. Then
they searched up and down for Him among their
relatives and acquaintances; but being unable to 45
find Him they returned to Jerusalem, making anxious
inquiry for Him.

On the third day they found Him in the Temple 46
sitting among the Rabbis, both listening to them
and asking them questions, while all who heard
Him were astonished at His intelligence and at 47
the answers He gave. When they saw Him, they 48
were smitten with amazement, and His mother said
to Him,

"My child, why have you behaved thus to us?
Your father and I have been searching for you in
anguish."

"Why is it that you have been searching for me?" 49
He replied; "did you not know that it is my duty to
be engaged upon my Father's business?"

But they did not understand the significance of 50
these words.

Then He went down with them and 51
came to Nazareth, and was always obe-
dient to them; but His mother carefully
treasured up all these incidents in her
memory. And as Jesus grew older He gained in 52
both wisdom and stature, and in favour with God and
man.

His
Obedience
and Growth

Now in the fifteenth year of the reign 1 3
of Tiberius Cæsar, Pontius Pilate being
Governor of Judæa, Herod Tetrarch of
Galilee, his brother Philip Tetrarch of
Ituræa and Trachonitis, and Lysanias
Tetrarch of Abilene, during the High- 2
priesthood of Annas and Caiaphas, a message from
God came to John, the son of Zechariah, in the
Desert. John went into all the district about the 3

John the
Baptist
preaches
Judgement
and
Repentance

Jordan proclaiming a baptism of the penitent for the forgiveness of sins ; as it is written in the book 4 of the Prophet Isaiah,

“THE VOICE OF ONE CRYING ALOUD !

‘IN THE DESERT PREPARE YE A ROAD FOR THE LORD :

MAKE HIS HIGHWAY STRAIGHT.

EVERY RAVINE SHALL BE FILLED UP, 5

AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,

THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,

AND THE RUGGED WAYS INTO SMOOTH ;

AND THEN SHALL ALL MANKIND SEE GOD’S SALVATION’” (Isa. xl. 3-5). 6

Accordingly John used to say to the crowds who 7 came out to be baptized by him,

“O vipers’ brood, who has warned you to flee from the coming wrath ? Live lives which shall prove 8 your change of heart ; and do not begin to say to yourselves, ‘We have Abraham as our forefather,’ for I tell you that God can raise up descendants for Abraham from these stones. And even now the axe 9 is lying at the root of the trees, so that every tree which fails to yield good fruit will quickly be hewn down and thrown into the fire.”

The crowds repeatedly asked him, 10

“What then are we to do ?”

“Let the man who has two coats,” he answered, 11 “give one to the man who has none ; and let the man who has food share it with others.”

There came also a party of tax-gatherers to be 12 baptized, and they asked him,

“Rabbi, what are we to do ?”

“Do not exact more than the legal amount,” he 13 replied.

The soldiers also once and again inquired of him, 14

“And we, what are we to do ?”

His answer was,

“Neither intimidate any one nor lay false charges ; and be content with your pay.”

He predicts the Appearing and Work of Jesus And while the people were in suspense 15
and all were debating in their minds
whether John might possibly be the
Anointed One, he answered the question 16
by saying to them all,

“As for me, I am baptizing you with water, but
One mightier than I is coming, whose very sandal-
strap I am not worthy to unfasten : He will baptize
you in the Holy Spirit and with fire. His winnowing- 17
shovel is in His hand to clear out His threshing-
floor, and to gather the wheat into His storehouse ;
but the chaff He will burn up in fire unquench-
able.”

John thrown into Prison With many exhortations besides these 18
he declared the Good News to the people.
But Herod the Tetrarch, being repeatedly 19
rebuked by him about Herodias his
brother's wife, and about all the wicked deeds that
he had done, now added this to crown all the rest, 20
that he threw John into prison.

Christ's twofold Baptism Now when all the people had been 21
baptized, and Jesus also had been baptized
and was praying, the sky opened, and the 22
Holy Spirit came down in bodily shape,
like a dove, upon Him, and a voice came from Heaven,
which said,

“Thou art My Son, dearly loved : in Thee is My
delight.”

The Ancestry of Jesus And He—Jesus—when He began His 23
ministry, was about thirty years old. He
was the son (it was supposed) of Joseph,
son of Heli, son of Matthat, son of Levi, 24
son of Melchi, son of Jannai, son of Joseph, son of 25
Mattathias, son of Amos, son of Nahum, son of Esli,
son of Naggai, son of Mahath, son of Mattathias, son 26
of Semein, son of Josech, son of Joda, son of Johanan, 27
son of Resa, son of Zerubbabel, son of Shealtiel, son
of Neri, son of Melchi, son of Addi, son of Cosam, 28
son of Elmadam, son of Er, son of Joshua, son of 29
Eliezar, son of Jorim, son of Maththat, son of Levi,

son of Symeon, son of Judah, son of Joseph, son of 30
 Jonam, son of Eliakim, son of Melea, son of Menna, 31
 son of Mattatha, son of Nathan, son of David, son of 32
 Jesse, son of Obed, son of Boaz, son of Salmon, son of
 Nahshon, son of Amminadab, son of Admin, son of 33
 Arni, son of Hezron, son of Perez, son of Judah, son 34
 of Jacob, son of Isaac, son of Abraham, son of Terah,
 son of Nahor, son of Serug, son of Reu, son of Peleg, 35
 son of Eber, son of Shelah, son of Cainan, son of 36
 Arpachshad, son of Shem, son of Noah, son of Lamech,
 son of Methuselah, son of Enoch, son of Jared, son of 37
 Mahalalel, son of Kenan, son of Enosh, son of Seth, 38
 son of Adam, son of God.

Then Jesus, full of the Holy Spirit, re- 1 4
 turned from the Jordan, and was led about
 by the Spirit in the Desert for forty days,
 tempted all the while by the Devil. During 2
 those days He ate nothing, and at the close of them
 He suffered from hunger. 3

Then the Devil said to Him,
 "If you are God's Son, tell this stone to become
 bread."

"It is written," replied Jesus, "'IT IS NOT ON BREAD 4
 ALONE THAT A MAN SHALL LIVE'" (Deut. viii. 3).

The Devil next led Him up and caused Him to see 5
 at a glance all the kingdoms of the world. And the 6
 Devil said to Him,

"To you will I give all this authority and this
 splendour; for it has been handed over to me, and on
 whomsoever I will I bestow it. If therefore you do 7
 homage to me, it shall all be yours."

Jesus answered him, 8

"It is written, 'TO THE LORD THY GOD THOU SHALT
 DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER
 WORSHIP'" (Deut. vi. 13).

Then he brought Him to Jerusalem and caused 9
 Him to stand on the roof of the Temple, and said to
 Him,

"If you are God's Son, throw yourself down from
 here; for it is written, 10

'HE WILL GIVE ORDERS TO HIS ANGELS CONCERN-
ING THEE, TO GUARD THEE SAFELY;'

and

11

'ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY
FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

The reply of Jesus was,

12

"IT IS SAID, 'THOU SHALT NOT PUT THE LORD THY
GOD TO THE PROOF'" (Deut. vi. 16).

So the Devil, having fully tried every kind of
temptation on Him, left Him for a time.

Then Jesus returned in the Spirit's power
He returns to Galilee, to Galilee; and His fame spread through
and begins to preach all the adjacent districts. And He pro-
ceeded to teach in their synagogues, win-
ning praise from all.

He came to Nazareth also, where He
His Visit to the Syna- had been brought up; and, as was His
gogue at custom, He went to the synagogue on the
Nazareth Sabbath, and stood up to read. And there
was handed to Him the book of the Prophet Isaiah,
and, opening the book, He found the place where it
was written,

"THE SPIRIT OF THE LORD IS UPON ME, 18

BECAUSE HE HAS ANOINTED ME TO PROCLAIM
GOOD NEWS TO THE POOR;

HE HAS SENT ME TO ANNOUNCE RELEASE TO THE
PRISONERS OF WAR

AND RECOVERY OF SIGHT TO THE BLIND:

TO SEND AWAY FREE THOSE WHOM TYRANNY HAS
CRUSHED,

TO PROCLAIM THE YEAR OF ACCEPTANCE WITH
THE LORD" (Isa. lxi. 1, 2).

And rolling up the book, He returned it to the
attendant, and sat down—to speak. And the eyes
of all in the synagogue were fixed on Him.

Then He proceeded to say to them, 21
He preaches to His fellow Townsmen "To-day is this Scripture fulfilled in
your hearing."

And they all spoke well of Him, wonder- 22

ing at the sweet words of kindness which fell from His lips, while they asked one another,

"Is not this Joseph's son?"

"Doubtless," said He, "you will quote to me the 23
proverb, 'Physician, cure yourself: all that we hear that you have done at Capernaum, do here also in your native place.'"

"I tell you in solemn truth," He added, "that no 24
Prophet is welcomed among his own people. But I 25
tell you in truth that there was many a widow in Israel in the time of Elijah, when there was no rain for three years and six months and there came a severe famine over all the land; and yet to not one of them was Elijah sent: he was only sent to a widow at 26
Zarephath in the Sidonian country (1 Kings xvii.). And there was also many a leper in Israel in the time 27
of the Prophet Elisha, and yet not one of them was cleansed, but Naaman the Syrian was" (2 Kings v.).

Then all in the synagogue, while listen- 28
ing to these words, were filled with fury. 29
They rose, hurried Him outside the town, and brought Him to the brow of the hill on which their town was built, to throw Him down the cliff; but He passed through the midst of them and 30
went His way.

So He came down to Capernaum, a town 31
in Galilee, where He frequently taught the 32
people on the Sabbath days. And they were greatly impressed by His teaching because He spoke with the language of authority. But in the synagogue there was a man possessed by 33
the spirit of a foul demon. In a loud voice he cried out, "Ha! Jesus the Nazarene, what have you to do with 34
us? I know who you are—God's Holy One!"

But Jesus rebuked the demon. 35

"Silence!" He exclaimed; "come out of him."

Upon this, the demon hurled the man into the midst of them, and came out of him without doing him any harm. All were astonished and awe-struck; and they 36
asked one another,

They try
to murder
Him

Christ
cures a
Demoniac at
Capernaum

“What sort of language is this? For with authority and real power He gives orders to the foul spirits and they come out.”

And the talk about Him spread into every part of the neighbouring country. 37

Now when He rose and left the syna- 38
Peter's gogue He went to Simon's house. Simon's
Mother-in- mother-in-law was suffering from an acute
Law restored attack of fever; and they consulted Him
to Health about her. Then standing over her He rebuked the 39
 fever and it left her; and she at once rose and waited
 on them.

At sunset all who had friends suffering 40
Many other from any illness brought them to Him, and
Miracles He laid His hands on them all, one by one,
 and cured them. Demons also came out of many, 41
 loudly calling out,

“You are the Son of God.”

But He rebuked them and forbade them to speak, because they knew Him to be the Christ.

Next morning, at daybreak, He left the 42
Jesus town and went away to a solitary place;
preaches but the people flocked out to find Him, and,
throughout coming to the place where He was, they
Galilee endeavoured to detain Him that He might not leave
 them. But He said to them, 43

“I have to tell the Good News of the Kingdom of God to the other towns also, because for this purpose I was sent.”

And for some time He preached in the synagogues 44
 in Galilee.

On one occasion the crowd was pressing 1 5
Three on Him and listening to God's Message,
Disciples while He was standing by the Lake of 2
called Gennesaret. He, however, saw two fishing-
 boats drawn up on the beach (for the men had gone
 away from them and were washing the nets), and 3
 going on board one of them, which was Simon's, He
 asked him to push out a little from the land. Then He
 sat down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4
“Push out into deep water, and let down your nets
for a haul.”

“Rabbi,” replied Peter, “all night long we have 5
worked hard and caught nothing; but at your com-
mand I will let down the nets.”

This they did, and enclosed a vast number of fish; 6
and their nets began to break. So they signalled to 7
their partners in the other boat to come and help
them; they came, and they filled both the boats so
that they almost sank.

When Simon Peter saw this, he fell down at the 8
knees of Jesus, and exclaimed,

“Master, leave my boat, for I am a sinful man.”

(For he was astonished and terrified—he and all 9
his companions—at the haul of fish which they had
taken; and so were Simon’s partners James and 10
John, the sons of Zabdi.)

But Jesus replied to Simon,

“Fear not: from this time you shall be a catcher
of men.”

Then, after bringing their boats to land, they left 11
everything and followed Him.

A Leper On another occasion, when He was in 12
cured one of the towns, there was a man there
covered with leprosy, who, seeing Jesus,
threw himself at His feet and implored Him,
saying,

“Sir, if only you are willing, you are able to make
me clean.”

Reaching out His hand and touching him, Jesus 13
said,

“I am willing; be cleansed!”

And instantly the leprosy left him. He ordered 14
him to tell no one.

“But go,” He said, “show yourself to the Priest,
and make the offering for your purification which
Moses appointed, as evidence for them.”

But all the more the report about Him spread 15
abroad, and great multitudes crowded to hear Him

and to be cured of their diseases ; but Jesus Himself 16
constantly withdrew into the Desert and there
prayed.

One day He was teaching, and there 17
The Cure of were Pharisees and teachers of the Law
a paralysed sitting there who had come from every
Man village in Galilee and Judaea and from
Jerusalem. And the power of the Lord was present
for Him to cure people. And a party of men came 18
carrying a palsied man on a bed, and they en-
deavoured to bring him in and lay him before Jesus.
But when they could find no way of doing so because 19
of the crowd, they went up on the roof and let him
down through the tiling—bed and all—into the midst,
in front of Jesus. He saw their faith and said to him, 20
“ Friend, your sins are forgiven.”

Then the Scribes and Pharisees began to cavil, 21
asking,

“ Who is this, uttering blasphemies ? Who but
God alone can forgive sins ? ”

Well aware of their reasonings, Jesus answered 22
their questions by asking in turn,

“ What is this that you are debating in your hearts ?
Which is easier ?—to say, ‘ Your sins are forgiven,’ 23
or to say, ‘ Rise and walk ’ ? But to prove to you 24
that the Son of Man has authority on earth to
forgive sins ”—

Turning to the paralytic He said,

“ I bid you, Rise, take up your bed, and go home.”

Instantly he stood up in their presence, took up the 25
mattress on which he had been lying, and went
away to his home, giving glory to God. Amazement 26
seized them all.

“ Glory to God ! ” was the abiding feeling.

Yet fear flashed through their minds and they said,

“ We have seen strange things to-day.”

After this He went out and noticed a 27
The Call of tax-gatherer, Levi by name, sitting at the
Matthew Toll office ; and He said to him,

“ Follow me.”

He rose, left everything, and followed Him. Levi 28, 29
 also gave a great entertainment at his house in
 honour of Jesus, and there was a large party of tax-
 gatherers and others at table with them. This led 30
 the Pharisees and Scribes of their party to expostu-
 late with His disciples and ask,

“Why are you eating and drinking with these tax-
 gatherers and notorious sinners?”

But Jesus replied to them, 31

“It is not men in good health who require a
 physician, but the sick. I have not come to call the 32
 righteous to repentance, but sinners.”

Again they said to Him, 33

The Dis- “John’s disciples fast often and pray, as
ciples’ do also those of the Pharisees ; but yours
Neglect of eat and drink.”
Fasting

“Can you compel the bridal party to fast,” replied 34
 Jesus, “so long as they have the bridegroom among
 them? But a time for this will come, when the 35
 Bridegroom has been taken away from them: then,
 at that time, they will fast.”

He also spoke in figurative language to 36
 Jesus them.
justifies it

“No one,” He said, “tears a piece from
 a new garment to mend an old one. Otherwise he
 would not only spoil the new, but the patch from
 the new would not match the old. Nor does any 37
 one pour new wine into old wine-skins. Otherwise
 the new wine would burst the skins, the wine itself
 would be spilt, and the skins be destroyed. But new 38
 wine must be put into fresh wine-skins. Nor does any 39
 one after drinking old wine wish for new; for he
 says, ‘The old is better.’”

Now on the second-first Sabbath while 1 6
A Charge of He was passing through the wheatfields,
Sabbath His disciples were plucking the ears and
breaking rubbing them with their hands to eat the
 grain. And some of the Pharisees asked, 2

“Why are you doing what the Law forbids on the
 Sabbath?”

"Have you never read so much as this," answered 3
 Jesus—"what David did when he and his followers
 were hungry; how he entered the house of God and 4
 took and ate the Presented Loaves and gave some to
 his followers—loaves which none but the Priests are
 allowed to eat?" (1 Sam. xxi. 1-6.)

"The Son of Man," He added, "is Lord of the 5
 Sabbath also."

On another Sabbath He had gone to 6
 A Paralytic the synagogue and was teaching there;
 restored and in the congregation was a man whose
 right arm was withered. The Scribes and the 7
 Pharisees were on the watch to see whether He
 would cure him on the Sabbath that they might be
 able to bring an accusation against Him. He knew 8
 their thoughts, and said to the man with the withered
 arm,

"Rise, and stand there in the middle."

And he rose and stood there. Then Jesus said to 9
 them,

"I put it to you all whether we are allowed to do
 good on the Sabbath, or to do evil; to save a life, or to
 destroy it."

And looking round upon them all He said to the man, 10

"Stretch out your arm."

He did so, and the arm was restored. But they 11
 were filled with madness, and began to discuss with
 one another what they should do to Jesus.

About that time He went out on one 12
 Jesus selects occasion into the hill country to pray; and
 twelve He remained all night in prayer to God.
 Apostles

When it was day, He called His disciples; 13
 and He selected from among them twelve, whom
 He also named Apostles. These were Simon, to 14
 whom also He had given the name of Peter, and
 Andrew his brother; James and John; Philip and
 Bartholomew; Matthew and Thomas; James the son 15
 of Alphaeus and Simon called the Zealot; James's 16
 relative Judas, and Judas Iscariot who proved to be a
 traitor.

With these He came down till He reached a level 17
 place, where there was a great crowd of His disciples,
 and a multitude of people from every part of Judaea,
 from Jerusalem, and from the sea-side district of
 Tyre and Sidon, who came to hear Him and to be
 cured of their diseases; and those who were 18
 tormented by foul spirits were cured. The whole 19
 crowd were eager to touch Him, because power
 went forth from Him and cured every one.

Then fixing His eyes upon His disci- 20
 The Sermon on the Plain ples, Jesus said to them,
 "Blessed are you poor, because the
 Kingdom of God is yours.

"Blessed are you who hunger now, because your 21
 hunger shall be satisfied.

"Blessed are you who now weep aloud, because
 you shall laugh.

"Blessed are you when men shall hate you and 22
 exclude you from their society and insult you, and
 spurn your very names as evil things, for the Son
 of Man's sake.

"Be glad at such a time, and dance for joy; for 23
 your reward is great in Heaven; for that is just the
 way their forefathers behaved to the Prophets!

"But alas for you rich men, because you already 24
 have your consolation!

"Alas for you who now have plenty to eat, because 25
 you will be hungry!

"Alas for you who laugh now, because you will
 mourn and weep aloud!

"Alas for you when men shall all have spoken 26
 well of you; for that is just the way their forefathers
 behaved to the false Prophets!

"But to you who are listening to me 27
 'Love your Enemies' I say, Love your enemies; seek the wel-
 fare of those who hate you; bless those 28
 who curse you; pray for those who revile you. To 29
 him who gives you a blow on one side of the face
 offer the other side also; and to him who is robbing
 you of your outer garment refuse not the under one

also. To every one who asks, give ; and from him 30
 who takes away your property, do not demand it back.
 And behave to your fellow men just as you would 31
 have them behave to you.

"If you love those who love you, what credit is 32
 it to you? Why, even bad men love those who love
 them. And if you are kind to those who are kind 33
 to you, what credit is it to you? Even bad men act
 thus. And if you lend to those from whom you hope 34
 to receive, what credit is it to you? Even bad men
 lend to their fellows so as to receive back an equal
 amount. Nevertheless love your enemies, be bene- 35
 ficent, and lend without hoping for any repayment.
 Then your recompense shall be great, and you will
 be sons of the Most High ; for He is kind to the
 ungrateful and wicked. Be compassionate just as 36
 your Father is compassionate.

'Sinners must not judge Sinners', "Judge not, and you shall not be 37
 judged ; condemn not, and you shall not
 be condemned ; pardon, and you shall be
 pardoned ; give, and gifts shall be be-
 stowed on you. Full measure, pressed, shaken 38
 down, and running over, shall they pour into your
 laps ; for with the same measure that you use they
 shall measure to you in return."

He also spoke to them in figurative language. 39

"Can a blind man lead a blind man?" He asked ;
 "would not both fall into the ditch? There is 40
 no disciple who is superior to his teacher ; but
 every one whose instruction is complete will be like
 his teacher.

"And why look at the splinter in your brother's 41
 eye instead of giving careful attention to the beam in
 your own? How can you say to your brother, 42
 'Brother, let me take that splinter out of your eye,'
 when all the while you yourself do not see the beam
 in your own eye? Vain pretender ! take the beam
 out of your own eye first, and then you will see
 clearly to take the splinter out of your brother's eye.

"There is no good tree that yields unsound fruit, 43

nor again any unsound tree that yields good fruit. Every tree is known by its own fruit. It is not from 44
 thorns that men gather figs, nor from the bramble
 that they can get a bunch of grapes. A good man 45
 from the good stored up in his heart brings out
 what is good ; and an evil man from the evil stored
 up brings out what is evil ; for from the overflow of
 his heart his mouth speaks.

“ And why do you all call me ‘ Master, Master,’ and 46
 yet not do what I tell you ? Every one who comes 47
 to me and listens to my words and puts them in
 practice, I will show you whom he is like. He is like 48
 a man building a house, who digs and goes deep,
 and lays the foundation on the rock ; and when
 a flood comes, the torrent bursts upon that house,
 but is unable to shake it, because it is securely built.
 But he who has heard and not practised is like 49
 a man ‘ who has built a house upon the soft soil
 without a foundation, against which the torrent
 bursts, and immediately it collapses, and terrible is
 the wreck and ruin of that house.”

**A Roman
 Officer's
 Slave
 restored**

After He had finished teaching all these 1 **7**
 things in the hearing of the people, He
 went into Capernaum. Here the servant 2
 of a certain Captain, a man dear to his
 master, was ill and at the point of death ; and the 3
 Captain, hearing about Jesus, sent to Him some of
 the Jewish Elders, begging Him to come and restore
 his servant to health. And they, when they came 4
 to Jesus, earnestly entreated Him, pleading,

“ He deserves to have this favour granted him, 5
 for he loves our nation, and at his own expense he
 built our synagogue for us.”

Then Jesus went with them. But when He was 6
 not far from the house, the Captain sent friends to
 Him with the message :

“ Sir, do not trouble to come. I am not worthy 7
 of having you come under my roof ; and therefore I
 did not deem myself worthy to come to you. Only
 speak the word, and let my young man be cured.

For I too am a man obedient to authority, and have 8
soldiers under me ; and I say to one, 'Go,' and he
goes ; to another, 'Come,' and he comes ; and to my
slave, 'Do this or that,' and he does it."

Jesus listened to the Captain's message and was 9
astonished at him, and He turned and said to the
crowd that followed Him,

"I tell you that not even in Israel have I found
faith like that."

And the friends who had been sent, on returning 10
to the house, found the servant in perfect health.

Shortly afterwards He went to a town 11
A Widow's called Nain, attended by His disciples and
Son at Nain a great crowd of people. And just as He 12
reached the gate of the town, they happened to be
bringing out for burial a dead man who was his
mother's only son ; and she was a widow ; and a
great number of the townspeople were with her. 'The
Lord saw her, was moved with pity for her, and 13
said to her,

"Do not weep."

Then He went close and touched the bier, and 14
the bearers halted.

"Young man," He said, "I command you, wake !"

The dead man sat up and began to speak ; and 15
He restored him to his mother. All were awe-struck, 16
and they gave glory to God—some saying,

"A Prophet, a great Prophet, has risen up among
us."

Others said,

"God has not forgotten His People."

And the report of what Jesus had done spread 17
through the whole of Judaea and in all the surrounding
districts.

John the John's disciples brought him an account 18
Baptist's of all these things ; so John called two 19
sore Per- of his disciples and sent them to the
plexity Lord.

"Are you the Coming One?" he asked, "or is
there another that we are to expect?"

The men came to Jesus and said, 20

“John the Baptist has sent us to you with this question: ‘Are you the Coming One, or is there another that we are to expect?’”

He immediately cured many of diseases, severe 21 pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the 22 messengers,

“Go and report to John what you have seen and heard. Blind men receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are raised to life, the poor have the Good News proclaimed to them. And blessed is every one who 23 does not stumble and fall because of my claims.”

When John's messengers were gone, He 24 proceeded to say to the multitude concerning John,

Christ's
Testimony
as to John

“What did you go out into the Desert to gaze at? A reed waving in the wind? But what 25 did you go out to see? A man wearing luxurious clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did 26 you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about 27 whom it is written,

‘SEE, I AM SENDING MY MESSENGER BEFORE THY
FACE,

AND HE SHALL MAKE READY THY WAY BEFORE
THEE’ (Mal. iii. 1).

“I tell you that among all of women born there is 28 not one greater than John. Yet one who is of lower rank in the Kingdom of God is greater than he. And 29 all the people, including the tax-gatherers, when they listened to him upheld the righteousness of God, by being baptized with John's baptism. But the Pharisees 30 and expounders of the Law have frustrated God's purpose as to their own lives, by refusing to be baptized.

“To what then shall I compare the men of the 31 present generation, and what do they resemble?

They are like children sitting in the public square and calling out to one another, 'We have played the flute to you, and you have not danced: we have sung dirges, and you have not shown sorrow.' For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!' The Son of Man has come eating and drinking, and you say, 'Look, there is a man who is overfond of eating and drinking—he is a friend of tax-gatherers and notorious sinners!' But wisdom is justified by all who are truly wise."

Now one of the Pharisees repeatedly invited Him to a meal at his house; so He entered the house and reclined at the table. And there was a woman in the town who was a notorious sinner. Having learnt that Jesus was at table in the Pharisee's house she brought a flask of perfume, and, standing behind close to His feet, weeping, began to wet His feet with her tears; and with her hair she wiped the tears away again, while she lovingly kissed His feet and poured the perfume over them. Noticing this, the Pharisee, His host, said to himself,

"This man, if he were really a Prophet, would know who and what sort of person this woman is who is touching him—and would know that she is an immoral woman."

In answer to his thoughts Jesus said to him,

"Simon, I have a word to say to you."

"Rabbi, say on," he replied.

"There were once two men in debt to one money-lender," said Jesus; "one owed him five hundred shillings and the other fifty. But neither of them could pay anything; so he freely forgave them both. Tell me, then, which of them will love him most?"

"I suppose," replied Simon, "the one to whom he forgave most."

"You have judged rightly," Jesus rejoined.

Then turning towards the woman He said to 44
Simon,

“Do you see this woman? I came into your house :
you gave me no water for my feet ; but she has made
my feet wet with her tears, and then wiped the tears
away with her hair. No kiss did you give me ; but 45
she from the moment I came in has not left off
tenderly kissing my feet. No oil did you pour even 46
on my head ; but she has poured perfume upon my
feet. This is the reason why I tell you that her 47
sins, her many sins, are forgiven—because she has
loved much ; but he who is forgiven little, loves
little.”

And He said to her, 48

“Your sins are forgiven.”

Then the other guests began to say to them- 49
selves,

“Who can this man be who even forgives sins?”

But He said to the woman, 50

“Your faith has cured you : go, and be at
peace.”

A preaching Shortly after this He visited town after 1 **8**
Tour town, and village after village, proclaiming
His Message and telling the Good News
of the Kingdom of God. The Twelve were with 2
Him, and certain women whom He had delivered
from evil spirits and various diseases—Mary of
Magdala, out of whom seven demons had come, and 3
Joanna the wife of Chuza, Herod’s steward, and
Susanna, and many other women, all of whom con-
tributed to the support of Jesus and His Apostles.

The Parable And when a great crowd was assem- 4
of the bling, and was receiving additions from
Sower one town after another, He spoke a
parable to them.

“The sower,” He said, “goes out to sow his seed ; 5
and as he sows, some of the seed falls by the way-
side, and is trodden upon, or the birds of the air come
and peck it up. Another part drops upon the rock, 6
and after growing up it withers away for want of

moisture. Another part falls among the thorns, and 7
the thorns grow up with it and stifle it. But some of 8
the seed falls into good ground, and grows up and
yields a return of a hundred for one."

While thus speaking, He cried aloud and said,
"Listen, every one who has ears to listen
with!"

The Story The disciples proceeded to ask Him what 9
explained this parable meant.

"To you," He replied, "it is granted to 10
know the secrets of the Kingdom of God; but all
others are taught by parables, in order that they may
see and yet not see, and may hear and yet not
understand. The meaning of the parable is as 11
follows. The seed is God's Message. Those by the 12
way-side are those who have heard, and then the
Devil comes and carries away the Message from their
hearts, lest they should believe and be saved. Those 13
on the rock are the people who on hearing the
Message receive it joyfully; but they have no root :
for a time they believe, but when trial comes they fall
away. That which fell among the thorns means 14
those who have heard, but, as they go on their way,
the Message is stifled by the anxieties, wealth and
gaities of time, and they yield nothing in perfection.
But as for that in good ground, it means those who, 15
having listened to the Message with open minds and
in a right spirit, hold it fast, and patiently yield a
return.

Lamps are "When any one lights a lamp, he does 16
for giving not cover it with a vessel or hide it under
Light a couch; he puts it on a lampstand, that
people who enter the room may see the
light. There is nothing hidden, which shall not be 17
openly seen; nor anything secret, which shall not be
known and come into the light of day. Be careful, 18
therefore, how you hear; for whoever has anything,
to him more shall be given, and whoever has nothing,
even that which he thinks he has shall be taken away
from him."

**Christ's
Relatives
try to speak
to Him** Then came to Him His mother and His 19
brothers, but could not get near Him for
the crowd. But He was told, 20

"Your mother and brothers are standing
on the edge of the crowd, and want to see you."

"My mother and my brothers," He replied, "are 21
these who hear God's Message and obey it."

**A Storm
subdued** One day He went on board a boat—both 22
He and His disciples; and He said to
them,

"Let us cross over to the other side of the Lake."

So they set sail. During the passage He fell 23
asleep, and there came down a squall of wind on
the Lake, so that the boat began to fill and they were
in deadly peril. So they came and woke Him, crying, 24

"Rabbi, Rabbi, we are drowning."

Then He roused Himself and rebuked the wind
and the surging of the water, and they ceased and
there was a calm.

"Where is your faith?" He asked them. 25

But they were filled with terror and amazement,
and said to one another,

"Who then is this? for He gives orders both to
wind and waves, and they obey Him."

**A Gerasene
Demoniac
cured** Then they put in to shore in the country 26
of the Gerasenes, which lies opposite to
Galilee. Here, on landing, He was met 27
by one of the townsmen who was pos-
sessed by demons—for a long time he had not put
on any garment, nor did he live in a house, but
in the tombs. When he saw Jesus, he cried out and 28
fell down before Him, and said in a loud voice,

"What have you to do with me, Jesus, Son of
God Most High? Do not torture me, I beseech you."

For already He had been commanding the foul 29
spirit to come out of the man. For many a time it
had seized and held him, and they had repeatedly
put him in chains and fetters and kept guard over
him, but he used to break the chains to pieces, and,
impelled by the demon, escape into the Desert.

"What is your name?" Jesus asked him. 30

"Legion," he replied—because a great number of demons had entered into him; and they besought Him not to command them to be gone into the Bottomless Pit. 31

Now there was a great herd of swine there feeding on the hill-side; and the demons begged Him to give them leave to go into them, and He gave them leave. The demons came out of the man and left him, and entered into the swine; and the herd rushed violently over the cliff into the Lake and were drowned. 32 33

The swineherds, seeing what had happened, fled and reported it both in town and country; whereupon the people came out to see what had happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were terrified. And those who had seen it told them how the demoniac was cured. Then the whole population of the Gerasenes and of the adjacent districts begged Him to depart from them; for their terror was great. So He went on board and returned. 34 35 36 37

But the man from whom the demons had gone out earnestly asked permission to go with Him; but He sent him away. 38

"Return home," He said, "and tell there all that God has done for you." 39

So he went and published through the whole town all that Jesus had done for him.

Now when Jesus was returning, the people gave Him a warm welcome; for they had all been looking out for Him. Just then there came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house; for he had an only daughter, about twelve years old, and she was dying. And as He went, the dense throng crowded on Him. 40 41 42

**The Effects
of the
Miracle**

**Jair's dying
Daughter**

A Woman And a woman who for twelve years 43
cured has been afflicted with haemorrhage—and
had spent on doctors all she had, but none
of them had been able to cure her—came close 44
behind Him and touched the tassel of His robe;
and instantly her flow of blood stopped.

“Who is it touched me?” Jesus asked. 45

And when all denied having done so, Peter and
the rest said,

“Rabbi, the crowds are hemming you in and
pressing on you.”

“Some one has touched me,” Jesus replied, “for 46
I feel that power has gone out from me.”

Then the woman, perceiving that she had not
escaped notice, came trembling, and throwing her- 47
self down at His feet she stated before all the people
the reason why she had touched Him and how she
was instantly cured.

“Daughter,” said He, “your faith has cured you; 48
go, and be at peace.”

Jair's Child While He was still speaking, some one 49
brought came to the Warden of the Synagogue
back to Life from his house and said,

“Your daughter is dead; trouble the
Rabbi no further.”

Jesus heard the words and said to him, 50
“Have no fear. Only believe, and she shall be
restored to life.”

So He came to the house, but allowed no one to go 51
in with Him but Peter and John and James and the
girl's father and mother. The people were all 52
weeping aloud and beating their breasts for her;
but He said,

“Leave off wailing; for she is not dead, but
asleep.”

And they jeered at Him, knowing that she was 53
dead. He, however, took her by the hand and called 54
aloud,

“Child, awake!”

And her spirit returned, and instantly she stood up; 55

and He directed them to give her some food. Her 56
parents were astounded; but He forbade them to
mention the matter to any one.

Then calling the Twelve together He conferred 1 9
on them power and authority over all the demons
and to cure diseases; and sent them out to proclaim 2
the Kingdom of God and to cure the sick. And He 3
commanded them,

“Take nothing for your journey; neither stick nor
bag nor bread nor money; and do not have an extra
under garment. Whatever house you enter, make 4
that your home, and from it start afresh. Wherever 5
they refuse to receive you, as you leave that town
shake off the very dust from your feet as a protest
against them.”

So they departed and visited village after village, 6
spreading the Good News and performing cures
everywhere.

Now Herod the Tetrarch heard of all that was 7
going on; and he was bewildered because of its
being said by some that John had come back to
life, by others that Elijah had appeared, and by 8
others that some one of the ancient Prophets had
come back to life. And Herod said, 9

“John I have beheaded; but who is this, of whom
I hear such reports?”

And he sought for an opportunity of seeing
Jesus.

The Apostles, on their return, related to 10
More than Jesus all they had done. Then He took
5,000 them and withdrew to a quiet retreat, to
People fed a town called Bethsaïda. But the im- 11
mense crowd, aware of this, followed Him; and
receiving them kindly He proceeded to speak to
them of the Kingdom of God, and those who needed
to be restored to health, He cured.

Now when the day began to decline, the Twelve 12
came to Him and said,

“Send the people away, that they may go to the
villages and farms round about and find lodging and

a supply of food; because here we are in an uninhabited district."

"You yourselves," He said, "must give them food." 13

"We have nothing," they replied, "but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people."

(For there were about 5,000 adult men.) But He 14 said to His disciples,

"Make them sit down in parties of about fifty each."

They did so, making them all, without exception, 15 sit down. Then He took the five loaves and the two 16 fish, and looking up to Heaven He blessed them and broke them into portions which He gave to the disciples to distribute to the people. So they ate and 17 were fully satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.

One day when He was praying by Him- 18
 Peter ac- knows self the disciples were present; and He
 Jesus as asked them,
 the Christ

"Who do the people say that I am?"

"John the Baptist," they replied; "but others say 19
 Elijah; and others that some one of the ancient
 Prophets has come back to life."

"But you," He asked "who do you say that I am?" 20

"God's Anointed One," replied Peter.

And Jesus strictly forbid them to tell 21
 Jesus pre- dict His this to any one; and He said, 22

own "The Son of Man must suffer much
 Death and Resurrection cruelty, be rejected by the Elders and
 High Priests and Scribes, and be put to
 death, and on the third day be raised to life again."

And He said to all, 23

Nor may His "If any one is desirous of following me,
 Followers let him ignore self and take up his cross
 refuse the Cross day by day, and so be my follower. For 24
 whoever desires to save his life shall lose it, and who-
 ever loses his life for my sake shall save it. Why, 25
 what benefit is it to a man to have gained the whole
 world, but to have lost or forfeited his own self? For 26

whoever shall have been ashamed of me and my teachings, of him the Son of Man will be ashamed when He comes in His own and the Father's glory and in that of the holy angels. I tell you truly that there are some of those who stand here who will certainly not taste death till they have seen the Kingdom of God." 27

It was about eight days after this that Jesus, taking 28
 with Him Peter, John, and James, went up
The Trans- the mountain to pray. And while He was 29
figuration praying the appearance of His face under-
 went a change, and His clothing became white
 and radiant. And suddenly there were two men 30
 conversing with Him, who were Moses and Elijah.
 They came in glory, and kept speaking about His 31
 death, which He was so soon to undergo in Jerusalem.
 Now Peter and the others were weighed down with 32
 sleep; but, keeping themselves awake all through, they
 saw His glory, and the two men standing with Him.
 And when they were preparing to depart from Him, 33
 Peter said to Jesus,

"Rabbi, we are thankful to you that we are here.
 Let us put up three tents—one for you, one for Moses,
 and one for Elijah."

He did not know what he was saying. But while 34
 he was thus speaking, there came a cloud which
 spread over them; and they were awe-struck when
 they had entered into the cloud. Then there came a 35
 voice from within the cloud:

"This is My Son, My Chosen One: listen to Him."

After this voice had spoken, Jesus was found alone. 36

They kept it to themselves, and said not a word to
 any one at that time about what they had seen.

On the following day, when they were 37
 come down from the mountain, a great
The maniac crowd came to meet Him; and a man from 38
Boy cured the crowd called out,

"Rabbi, I beg you to pity my son, for he is my only
 child. At times a spirit seizes him and he suddenly 39
 cries out. It convulses him, and makes him foam at

the mouth, and does not leave him till it has well-nigh covered him with bruises. I entreated your disciples 40 to expel the spirit, but they could not."

"O unbelieving and perverse generation!" replied 41 Jesus; "how long shall I be with you and bear with you? Bring your son here to me."

Now while the youth was coming, the spirit dashed 42 him to the ground and cruelly convulsed him. But Jesus rebuked the foul spirit, and cured the youth and gave him back to his father. And all were awe-struck 43 at the mighty power of God.

**Jesus pre- And while every one was expressing
dicts His wonder at all that He was doing, He said
Betrayal to His disciples,
and Death**

"As for you, store these my sayings in 44 your memory; for, before long, the Son of Man will be betrayed into the hands of men."

But they did not understand His meaning: it was 45 veiled from them that they might not perceive it, and they were afraid to ask Him about it.

**Lessons in Now there arose a dispute among them, 46
Humility which of them was to be the greatest.
and And Jesus, knowing the reasoning that 47
brotherly was in their hearts, took a young child
Love and made him stand by His side and 48
said to them,**

"Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the greatest."

"Rabbi," replied John, "we have seen a man 49 making use of your name to expel demons; and we forbad him, because he does not come with us."

"Do not forbid him," said Jesus, "for he who is not 50 against you is on your side."

**Unfriendly Now when the time drew near for Him 51
Samaritans to be received up again into Heaven, He
proceeded with fixed purpose towards
Jerusalem, and sent messengers before Him. They 52
went and entered a village of the Samaritans to make**

ready for Him. But the people there would not 53
 receive Him, because He was evidently going to
 Jerusalem. When the disciples James and John saw 54
 this, they said,

"Master, do you wish us to order fire to come down
 from Heaven and consume them?" (2 Kings i. 10.)

But He turned and rebuked them. And they went 55, 56
 to another village.

**New Dis-
 ciples put
 to the Test**

And, as they proceeded on their way, a 57
 man came to Him and said,

"I will follow you wherever you go."

"The foxes have holes," said Jesus, "and 58
 the birds of the air have nests; but the Son of Man
 has nowhere to lay His head."

"Follow me," He said to another. 59

"Master," the man replied, "allow me first to go and
 bury my father."

"Leave the dead," Jesus rejoined, "to bury their 60
 own dead; but you must go and announce far and
 wide the coming of the Kingdom of God."

"Master," said yet another, "I will follow you; but 61
 allow me first to go and say good-bye to my friends at
 home."

Jesus answered him, 62

"No one who has put his hand to the plough, and
 then looks behind him, is fit for the Kingdom of
 God."

**Seventy
 Evangelists**

After this the Lord appointed seventy 1 10
 others, and sent them before Him, by
 twos, to go to every town or place which
 He Himself intended to visit. And He addressed 2
 them thus :

"The harvest is abundant, but the reapers are
 few : therefore entreat the Owner of the harvest to
 send out more reapers into His fields. And now go.
 Remember that I am sending you out as lambs into 3
 the midst of wolves. Carry no purse, bag, nor change 4
 of shoes; and salute no one on your way.

"Whatever house you enter, first say, 'Peace be to 5
 this house !' And if there is a lover of peace there, 6

your peace shall rest upon it ; otherwise it shall come back upon you. And in that same house stay, 7 eating and drinking at their table ; for the labourer deserves his wages. Do not move from one house to another.

"And whatever town you come to and they receive 8 you, eat what they put before you. Cure the sick in 9 that town, and tell them,

" 'The Kingdom of God is now at your door.'"

"But whatever town you come to and they will 10 not receive you, go out into the broader streets and say,

" 'The very dust of your town that hangs about us 11 we wipe off as a protest. Only be sure of this, that the Kingdom of God is close at hand.'"

"I tell you that it will be more endurable for Sodom 12 on the great day than for that town.

"Alas for thee, Chorazin ! Alas for 13
Chorazin, thee, Bethsaida ! For had the miracles
Bethsaida, been performed in Tyre and Sidon which
Capernaum have been performed in you, long ere now they would have repented, sitting in sackcloth and ashes. However, for Tyre and Sidon it will be more 14 endurable at the Judgement than for you. And thou, 15 Capernaum, shalt thou be lifted high as Heaven ? Thou shalt be driven down as low as Hades.

"He who listens to you listens to me ; and he who 16 disregards you disregards me, and he who disregards me disregards Him who sent me."

When the Seventy returned, they ex- 17
Return of claimed joyfully,
the Seventy

"Master, even the demons submit to us when we utter your name."

"I saw Satan fall like a lightning-flash out of 18 Heaven," He replied. "I have given you power to 19 tread serpents and scorpions underfoot, and to trample on all the power of the Enemy ; and in no case shall anything do you harm. Nevertheless rejoice not at this, 20 that the spirits submit to you ; but rejoice that your names are registered in Heaven."

**Christ's Joy
at their
Success** On that same occasion Jesus was filled 21
by the Holy Spirit with rapturous joy.

"I give Thee fervent thanks," He exclaimed, "O Father, Lord of Heaven and earth, that Thou hast hidden these things from sages and men of understanding, and hast revealed them to babes. Yes, Father, for such has been Thy gracious will. All things are delivered to me by my Father ; 22 and no one knows who the Son is but the Father, nor who the Father is but the Son, and he to whom the Son may choose to reveal Him."

And He turned towards His disciples and said to 23 them apart,

"Blessed are the eyes which see what you see ! 24 For I tell you that many Prophets and kings have desired to see the things you see, and have not seen them, and to hear the things you hear, and have not heard them."

**How to
secure** Then an expounder of the Law stood up 25
to test Him with a question.

Eternal Life "Rabbi," he asked, "what shall I do to inherit the Life of the Ages?"

"Go to the Law," said Jesus ; "what is written 26 there ? how does it read ?"

" 'THOU SHALT LOVE THE LORD THY GOD,' " he 27 replied, " 'WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE STRENGTH, AND THY WHOLE MIND ; AND THY FELLOW MAN AS MUCH AS THYSELF' " (Deut. vi. 5 ; Lev. xix. 18).

"A right answer," said Jesus ; "do that, and you 28 shall live."

But he, desiring to justify himself, said, 29

"But what is meant by my 'fellow man' ?"

**'The good
Samaritan'** Jesus replied, 30

"A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest 31 happened to be going down that way, and on seeing him passed by on the other side. In like manner a 32

Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper.

“‘Take care of him,’ he said, ‘and whatever further expense you are put to, I will repay it you at my next visit.’

“Which of those three seems to you to have acted like a fellow man to him who fell among the robbers?”

“The one who showed him pity,” he replied.

“Go,” said Jesus, “and act in the same way.”

As they pursued their journey He came to a certain village, where a woman named Martha welcomed Him to her house. She had a sister called Mary, who seated herself at the Lord’s feet and listened to His teaching. Martha meanwhile was busy and distracted in waiting at table, and she came and said,

“Master, do you not care that my sister is leaving me to do all the waiting? Tell her to assist me.”

“Martha, Martha,” replied Jesus, “you are anxious and worried about a multitude of things; and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it.”

At one place where He was praying, when He rose from His knees one of His disciples said to Him,

“Master, teach us to pray, just as John taught his disciples.”

So He said to them,

“When you pray, say, ‘Father, may Thy name be kept holy; let Thy Kingdom come; give us day after day our bread for the day; and forgive us our sins, 4

for we ourselves also forgive every one who fails in his duty to us ; and bring us not into temptation.' ”

**Persistent
Prayer**

And He said to them,

5

“Which of you shall have a friend and shall go to him in the middle of the night and say,

“‘Friend, lend me three loaves of bread ; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat’ ?

“And he from indoors shall answer,

7

“‘Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.’

“I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him as many as he requires.

**A three-fold
Promise** “So I say to you, ‘Ask, and what you ask for shall be given to you ; seek, and you shall find ; knock, and the door shall be opened to you.’ For every one who asks, receives ; and he who seeks, finds ; and to him who knocks, the door shall be opened. And what father is there among you, who, if his son asks for a slice of bread, will offer him a stone ? or if he asks for a fish, will instead of a fish offer him a snake ? or if he asks for an egg, will offer him a scorpion ? If you then, with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father who is in Heaven give the Holy Spirit to those who ask Him ! ”

**He replies
to a Slander** On one occasion He was expelling a dumb demon ; and when the demon was gone out the dumb man could speak, and

the people were astonished. But some among them said, “It is by the power of Baal-zebul, the Prince of the demons, that he expels the demons.”

Others, to put Him to the test, asked Him for a sign in the sky. And knowing their thoughts, He said to them,

14

15

16

17

“Every kingdom in which civil war rages goes to ruin : family attacks family and is overthrown. And if Satan really has engaged in fierce conflict with himself, how shall his kingdom stand ?—because you say that I expel demons by the power of Baal-zebul. And if it is by the power of Baal-zebul that I expel the demons, by whom do your disciples expel them ? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you.

The Devil's Power overcome “Whenever a strong man, fully armed and equipped, is guarding his own castle, he enjoys peaceful possession of his property ; but as soon as another stronger than he attacks him and overcomes him, he takes away that complete armour of his in which he trusted, and distributes the plunder he has collected. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad.

Moral Reformation may not last “When a foul spirit has left a man, it roams about in the Desert, seeking a resting-place ; but, unable to find any, it says, ‘I will return to the house I have left ;’ and when it comes, it finds the house swept clean and in good order. Then it goes and brings with it seven other spirits more malignant than itself, and they enter and dwell there ; and in the end that man’s condition becomes worse than it was at first.”

Only the obedient are to be envied As He thus spoke a woman in the crowd called out in a loud voice, “Blessed is the mother who carried you, and the breasts that you have sucked.”

“Nay rather,” He replied, “they are blessed who hear God’s Message and carefully keep it.”

The Jews more guilty than the ancient Heathen Now when the crowds came thronging upon Him, He proceeded to say, “The present generation is a wicked generation : it requires some sign, but no sign shall be given to it except that of

Jonah. For just as Jonah became a sign to the men 30
 of Nineveh, so the Son of Man will be a token to the
 present generation. The Queen of the South will 31
 awake to the Judgement together with the men of
 the present generation, and will condemn them;
 because she came from the extremity of the earth to
 hear the wisdom of Solomon; but mark! One
 greater than Solomon is here. There will stand up 32
 men of Nineveh at the Judgement together with the
 present generation, and will condemn it; because
 they repented at the preaching of Jonah; and mark!
 One greater than Jonah is here.

“When any one lights a lamp, he never 33
 puts it in the cellar or under the bushel,
 Lamps are for giving Light but on the lampstand, that people who
 come in may see the light. The lamp of 34
 the body is the eye. When your eyesight is good,
 your whole body also is lighted up; but when it is
 defective, your body is darkened. Consider there- 35
 fore whether the light that is in you is anything
 but mere darkness. If, however, your whole body 36
 is penetrated with light, and has no part dark, it will
 be so lighted, all of it, as when the lamp with its
 bright shining gives you light.”

When He had thus spoken, a Pharisee 37
 invited Him to breakfast at his house; so
 A Meal at a Pharisee's House He entered and took His place at table.
 Now the Pharisee saw to his surprise that 38
 He did not wash His hands before breakfasting.
 The Master however said to him, 39

“Here we see how you Pharisees clean the out-
 side of the cup or plate, while your secret hearts are
 full of greed and selfishness. Foolish men! Did 40
 not He who made the outside make the inside also?
 But as to what is within, give alms, and instantly all 41
 is clean in you.

“But alas for you Pharisees! for you 42
 pay tithes on your mint and rue and every
 A sorrowful Denunciation of Hypocrisy kind of garden vegetable, and are
 indifferent to justice and the love of God.

These are the things you ought to have attended to, while not neglecting the others. Alas for 43 you Pharisees ! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Alas for you ! for you 44 are like the tombs which lie hidden, and the people who walk over them are not aware of their existence."

Hereupon one of the expounders of the Law 45 exclaimed,

" Rabbi, in saying such things you reproach us also."

" Alas, too, for you expounders of the Law !" 46 replied Jesus, " for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Alas for you ! for you repair 47 the tombs of the Prophets, whom your forefathers killed. It follows that you bear testimony to the 48 actions of your forefathers and that you fully approve thereof. They slew, you build.

" For this reason also the Wisdom of God has 49 said, ' I will send Prophets and Apostles to them, of whom they will kill some and persecute others, 50 so that the blood of all the Prophets, that is being shed from the creation of the world on-wards, may be required from the present generation. Yes, I tell you that, from the blood of 51 Abel down to the blood of Zechariah who perished between the altar and the House (Enoch ix. i), it shall all be required from the present generation.

" Alas for you expounders of the Law ! for you have 52 taken away the key of knowledge : you yourselves have not entered, and those who wanted to enter you have hindered."

After He had left the house, the Scribes and 53 Pharisees commenced a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to catch some un- 54 guarded expression from His lips.

A Warning against Hypocrisy Meanwhile the people had come streaming towards Him by tens of thousands, so that they were trampling one another under foot. And now He proceeded to say to His disciples first, 1 12

"Beware of the yeast of the Pharisees, that is to say, beware of hypocrisy. There is nothing that is covered up which will not be uncovered, nor hidden which will not become known. Whatever therefore you have said in the dark, will be heard in the light; and what you have whispered within closed doors will be proclaimed from the house-tops. 2 3

"But to you who are my friends I say, 4
 "Be not afraid of those who kili the body and after that can do nothing further. **A Warning against the Fear of Men** I will warn you whom to fear: fear him who after killing has power to throw into Gehenna: yes, I say to you, fear him. Are not five sparrows sold for a penny? and yet not one of them is a thing forgotten in God's sight. But the very hairs on your heads are all counted. Away with fear: you are more precious than a multitude of sparrows.' 5 6 7

"And I tell you that every man who shall have acknowledged me before men, the Son of Man will also acknowledge before the angels of God. But he who disowns me before men will be disowned before the angels of God. 8 9

"Moreover every one who shall speak against the Son of Man, may obtain forgiveness; but he who blasphemes the Holy Spirit will never obtain forgiveness. **The Guilt of rejecting the inward Light** 10

And when they are bringing you before synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very moment what you must say." 11 12

Just then a man in the crowd appealed to Him. "Rabbi," he said, "tell my brother to give me a share of the inheritance." **Jesus not an Arbitrator** 13

Man," He replied, "who has constituted me a judge or arbitrator over you?" 14

And to the people He said, 15

"Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

Worldly And He spoke a parable to them. 16

Greed "A certain rich man's lands," He said,

"yielded abundant crops, and he debated within himself, saying, 17

"What am I to do? for I have no place in which to store my crops."

"And he said to himself, 18

"This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my wealth; and I will say to my life, 19

"Life, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself."

"But God said to him, 20

"Foolish man, this night your life is demanded from you; and these preparations—for whom shall they be?"

"So is it with him who amasses treasures for himself, but has no riches in God." 21

Then turning to His disciples He said, 22

All Worry is forbidden to Christians "For this reason I say to you, 'Dismiss all anxious care for your lives, inquiring what you are to eat, and for your bodies, what you are to put on.' For life is a greater gift than food, and the body is a greater gift than clothing. Observe the ravens. They neither sow nor reap, and have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds! And which of you is able by anxious thought to add a moment to his life? If then you are unable to do even a very little thing, why be over-anxious about other matters? Observe the lilies, how they grow. They neither labour nor spin. And yet I tell 23 24 25 26 27

you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms to-day and to-morrow will be thrown into the oven, how much more certainly will He clothe you, you men of feeble faith !

“Therefore, do not be asking what you are to eat nor what you are to drink ; and do not waver between hope and fear. For though the nations of the world pursue these things, as for you, your Father knows that you need them. But make His Kingdom the object of your pursuit, and these things shall be given you in addition.

“Dismiss your fears, little flock : your Father finds a pleasure in giving you the Kingdom. Sell your possessions and give alms. Provide yourselves with purses that will never wear out, a treasure inexhaustible in Heaven, where no thief can come nor moth consume. For where your wealth is stored, there also will your heart be.

“Have your girdles on, and let your lamps be alight ; and be yourselves like men waiting for their master—on the look-out till he shall return from the wedding feast—that, when he comes and knocks, they may open the door instantly. Blessed are those servants, whom their Master when He comes shall find on the watch. I tell you, in solemn truth, that He will tie an apron round Him, and will bid them recline at table while He comes and waits on them. And whether it be in the second watch or in the third that He comes and finds them so, blessed are they. Of this be sure, that if the master of the house had known what time the robber was coming, he would have kept awake and not have allowed his house to be broken into. Be you also ready, for at an hour when you are not expecting Him the Son of Man will come.”

“Master,” said Peter, “are you addressing this parable to us, or to all alike ?”

"Who, then," replied the Lord, "is the faithful and intelligent steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes shall find so doing. I tell you truly that He will put him in authority over all His possessions. But if that servant should say in his heart, 'My Master is a long time in coming,' and should begin to beat the menservants and the maids, and to eat and drink, drinking even to excess; that servant's Master will come on a day when he is not expecting Him and at an hour that he knows not of, and will punish him severely, and make him share the lot of the unfaithful. And that servant who has been told his Master's will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded.

Conflict predicted "I came to throw fire upon the earth, and what is my desire? Oh that it were even now kindled! But I have a baptism to undergo; and how am I pent up till it is accomplished! Do you suppose that I came to give peace on earth? No, I tell you that I came to bring dissension. For from this time there will be in one house five persons split into parties. Three will form a party against two and two will form a party against three; father against son and son against father; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law, and daughter-in-law her mother-in-law" (Micah vii. 6).

Then He said to the people also,
 "When you see a cloud rising in the west, you immediately say, 'There is to be a shower;' and it comes to pass. And when you see a south wind blowing, you say, 'It will be burning hot;' and it comes to pass. Vain pretenders! You know how to

read the aspect of earth and sky. How is it you cannot read this present time?

"Why, too, do you not of yourselves arrive at just conclusions? For when, with your opponent, you are going before the magistrate, on the way take pains to get out of his power; for fear that, if he should drag you before the judge, the judge may hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last farthing."

A Foretaste of national Judgement Just at that time people came to tell Him about the Galilaeans whose blood Pilate had mingled with their sacrifices. 1 13

"Do you suppose," He asked in reply, "that those Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I tell you, certainly not. On the contrary, if you are not penitent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell, do you suppose they had failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, if you do not repent you will all perish just as they did."

The unfruitful Fig-Tree And He gave them the following parable. 6

"A man," He said, "who had a fig-tree growing in his garden came to look for fruit on it and could find none. So he said to the gardener, 'See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?'" 7

"But the gardener pleaded, 'Leave it, Sir, this year also, till I have dug round it and manured it. If after that it bears fruit, well and good; if it does not, then you shall cut it down.'"

Once He was teaching on the Sabbath 8

in one of the synagogues where a woman was present who for eighteen years had been a confirmed invalid: she was bent 9

Cure of a crippled Woman 10
in one of the synagogues where a woman 11
was present who for eighteen years had
been a confirmed invalid: she was bent

double, and was unable to lift herself to her full height. But Jesus saw her, and calling to her, He 12 said to her,

“Woman, you are free from your weakness.”

And He put His hands on her, and she immediately 13 stood upright and began to give glory to God.

Then the Warden of the Synagogue, indignant that 14 Jesus had cured her on a Sabbath, said to the crowd,

“There are six days in the week on which people ought to work. On those days therefore come and get yourselves cured, and not on the Sabbath day.”

But the Lord's reply to him was, 15

“Hypocrites, does not each of you on the Sabbath untie his bullock or his ass from the stall and lead him to water? And this woman, daughter of Abraham as 16 she is, whom Satan had bound for no less than eighteen years, was she not to be loosed from this chain because it is the Sabbath day?”

When He had said this, all His opponents were 17 ashamed, while the whole multitude was delighted at the many glorious things continually done by Him.

‘The Mustard Seed’ and ‘Yeast’ This prompted Him to say, 18
 “What is the Kingdom of God like? and to what shall I compare it? It is like 19
 a mustard-seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the birds roost.”

And again He said, 20

“To what shall I compare the Kingdom of God? 21
 It is like yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened.”

He was passing through town after 22
 Earnestness demanded town and village after village, steadily proceeding towards Jerusalem, when some one 23 asked Him,

“Sir, are there but few who are to be saved?”

“Strain every nerve to force your way in through 24
 the narrow gate,” He answered; “for multitudes, I tell you, will endeavour to find a way in and will not

succeed. As soon as the Master of the House shall 25
have risen and shut the door, and you have begun to
stand outside and knock at the door and say,

“‘Sir, open the door for us’—

“‘I do not know you,’ He answers ; ‘you are no
friends of mine.’

“Then you will plead, 26

“‘We have eaten and drunk in your company and
you have taught in our streets.’

“But He will reply, 27

“‘I tell you that you are no friends of mine. Be-
gone from me, all of you, wrongdoers that you
are.’

“There will be the weeping and gnashing of teeth, 28
when you see Abraham and Isaac and Jacob and all
the Prophets in the Kingdom of God, and yourselves
being driven far away. They will come from east 29
and west, from north and south, and will sit down at
the banquet in the Kingdom of God. And I tell you 30
that some now last will then be first, and some now
first will then be last.”

**Herod
Antipas**

Just at that time there came some Phari- 31
sees who warned Him, saying,

“Leave this place and continue your
journey ; Herod means to kill you.”

“Go,” He replied, “and take this message to that 32
fox :

“‘See, to-day and to-morrow I am driving out
demons and effecting cures, and on the third day I
finish my course.’

“Yet I must continue my journey to-day and to- 33
morrow and the day following ; for it is not
**Jesus
grieves over
Jerusalem** conceivable that a Prophet should perish
outside of Jerusalem. O Jerusalem, Jeru- 34
salem, thou who murderest the Prophets
and stonest those who have been sent to thee, how
often have I desired to gather thy children just as a
hen gathers her brood under her wings, and you
would not come ! See, your house is left to you.
But I tell you that you will never see me again until 35

you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD !' (Ps. cxviii. 26)."

Dropsy cured on a Day of Rest One day—it was a Sabbath—He was 1 **14**
 taking a meal at the house of one of the
 Rulers of the Pharisee party, while they
 were closely watching Him. In front of 2
 Him was a man suffering from dropsy. This led 3
 Jesus to ask the lawyers and Pharisees,

"Is it allowable to cure people on the Sabbath?"

They gave Him no answer ; so He took hold of the 4
 man, cured him, and sent him away. Then He 5
 turned to them and said,

"Which of you shall have a child or an ox fall into
 a well on the Sabbath day, and will not immediately
 lift him out?"

To this they could make no reply. 6

A Lesson in Humility Then, when He noticed that the invited 7
 guests chose the best seats, He used this
 as an illustration and said to them,

"When any one invites you to a wedding banquet, 8
 do not take the best seat, lest perhaps some more
 honoured guest than you may have been asked, and 9
 the man who invited you both will come and will say
 to you, 'Make room for this guest,' and then you,
 ashamed, will move to the lowest place. On the 10
 contrary, when you are invited, go and take the
 lowest place, that when your host comes round he
 may say to you, 'My friend, come up higher.' This
 will be doing you honour in the presence of all the
 other guests. For whoever uplifts himself will be 11
 humbled, and he who humbles himself will be
 uplifted."

True Charity Also to His host, who had invited Him, 12
 He said,

"When you give a breakfast or a
 dinner, do not invite your friends or brothers or
 relatives or rich neighbours, lest perhaps they should
 invite you in return and a requital be made you.
 But when you entertain, invite the poor, the crippled, 13
 the lame, and the blind ; and you will be blessed, 14

because they have no means of requiting you, but there will be requital for you at the Resurrection of the righteous."

After listening to this teaching, one of 15
 'Invitations
 refused' His fellow guests said to Him,
 "Blessed is he who shall feast in God's
 Kingdom."

"A man once gave a great dinner," replied Jesus, 16
 "to which he invited a large number of guests. At 17
 dinner-time he sent his servant to announce to those
 who had been invited,

"Come, for things are now ready."

"But they all without exception began to excuse 18
 themselves. The first told him,

"I have purchased a piece of land, and must of
 necessity go and look at it. Pray hold me excused."

"A second pleaded,

19

"I have bought five yoke of oxen, and am on my
 way to try them. Pray hold me excused."

"Another said,

20

"I am just married. It is impossible for me to
 come."

"So the servant came and brought these answers 21
 to his master, and they stirred his anger.

"Go out quickly," he said, "into the streets of the
 city—the wide ones and the narrow. You will see
 poor men, and crippled, blind, lame: fetch them all
 in here."

"Soon the servant reported the result, saying,

22

"Sir, what you ordered is done, and there is room
 still."

"Go out," replied the master, "to the high roads 23
 and hedge-rows, and compel the people to come in,
 so that my house may be filled. For I tell you that 24
 not one of those who were invited shall taste my
 dinner.'"

Christ's
 Claim is
 supreme

On His journey vast crowds attended 25
 Him, towards whom He turned and said,

"If any one is coming to me who does 26
 not hate his father and mother, wife and

children, brothers and sisters, yes and his own life also, he cannot be a disciple of mine. No one who does 27 not carry his own cross and come after me can be a disciple of mine.

**Counting
the Cost** "Which of you, desiring to build a 28 tower, does not sit down first and calculate the cost, asking if he has the means to finish it?—lest perhaps, when he has laid the founda- 29 tion and is unable to finish, all who see it shall begin to jeer at him, saying, 'This man began to build, but 30 could not finish.' Or what king, marching to 31 encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand men to meet the one who is advancing against him with twenty thousand? If not, while the other is 32 still a long way off, he sends messengers and sues for peace. Just so no one of you who does not 33 detach himself from all that belongs to him can be a disciple of mine.

"Salt is good : but if even the salt has become 34 tasteless, what will you use to season it? Neither 35 for land nor dung-hill is it of any use ; they throw it away. Listen, every one who has ears to listen with !"

**'The
straying
Sheep'** Now the tax-gatherers and the notorious 1 15 sinners were everywhere in the habit of coming close to Him to listen to Him ; and 2 this led the Pharisees and the Scribes indignantlly to complain, saying,

"He gives a welcome to notorious sinners, and joins them at their meals !"

So in figurative language He asked them, 3

"Which of you men, if he has a hundred sheep and 4 has lost one of them, does not leave the ninety-nine in their pasture and go in search of the lost one till he finds it? And when he has found it, he lifts it on his 5 shoulder, glad at heart. Then coming home he calls 6 his friends and neighbours together, and says, 'Congratulate me, for I have found my sheep—the one I had lost.' I tell you that in the same way 7

there will be rejoicing in Heaven over one repentant sinner—more rejoicing than over ninety-nine blameless persons who have no need of repentance.

“Or what woman who has ten silver 8
 ‘The lost
 Coin’ coins, if she loses one of them, does not
 light a lamp and sweep the house and
 search carefully till she finds it? And when she has 9
 found it, she calls together her friends and neighbours,
 and says,

“‘Congratulate me, for I have found the coin
 which I had lost.’

“I tell you that in the same way there is rejoicing 10
 in the presence of the angels of God over one
 repentant sinner.”

He went on to say, 11
 ‘The
 Prodigal
 Son’ “There was a man who had two sons. 12
 The younger of them said to his father,
 “‘Father, give me the share of the
 property that comes to me.’

“So he divided his wealth between them. No long 13
 time afterwards the younger son got all together and
 travelled to a distant country, where he wasted his
 money in debauchery and excess. At last, when he 14
 had spent everything, there came a terrible famine
 throughout that country, and he began to feel the 15
 pinch of want. So he went and hired himself to
 one of the inhabitants of that country, who sent him
 on to his farm to tend swine; and he longed to make 16
 a hearty meal of the pods the swine were eating, but
 no one gave him any.

“But on coming to himself he said, 17
 “‘How many of my father’s hired men have
 more bread than they want, while I here am dying
 of hunger! I will rise and go to my father, and 18
 will say to him, Father, I have sinned against
 Heaven and before you: I no longer deserve to 19
 be called a son of yours: treat me as one of your
 hired men.’

“So he rose and came to his father. But while he 20
 was still a long way off, his father saw him and

pitied him, and ran and threw his arms round his neck and kissed him tenderly.

“‘Father,’ cried the son, ‘I have sinned against 21
Heaven and before you : no longer do I deserve to be called a son of yours.’

“But the father said to his servants, 22

“‘Fetch a good coat quickly—the best one—and put it on him ; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us 23
feast and enjoy ourselves ; for my son here was dead 24
and has come to life again : he was lost and has been found.’

“And they began to be merry.

“Now his elder son was out on the farm ; and 25
when he returned and came near home, he heard music and dancing. Then he called one of the lads 26
to him and asked what all this meant.

“‘Your brother has come,’ he replied ; ‘and your 27
father has had the fat calf killed, because he has got him home safe and sound.’

“Then he was angry and would not go in. But 28
his father came out and entreated him.

“‘All these years,’ replied the son, ‘I have been 29
slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends ; but now that this son of yours is 30
come who has eaten up your property among his bad women, you have killed the fat calf for him.’

“‘You, my dear son,’ said the father, ‘are always 31
with me, and all that is mine is also yours. We are 32
bound to make merry and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found.’”

He said also to His disciples :

1 16

‘The dishonest
Bailliff’

“There was a rich man who had a steward, about whom a report was brought to him, that he was wasting his property.

He called him and said,

2

“What is this I hear about you ? Render an account

of your stewardship, for I cannot let you hold it any longer.'

"Then the steward said within himself, 3

"'What am I to do? For my master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. I see 4 what to do, in order that when I am discharged from the stewardship they may give me a home in their own houses.'

"So he called all his master's debtors, one by one, 5 and asked the first, 'How much are you in debt to my master?' 'A hundred firkins of oil,' he replied. 6

"'Here is your account,' said the steward: 'sit down quickly and change it into fifty firkins.'

"To a second he said, 7

"'And how much do you owe?'

"'A hundred quarters of wheat,' was the answer.

"'Here is your account,' said he: 'change it into eighty quarters.'

"And the master praised the dishonest steward for 8 his shrewdness; for, in relation to their own contemporaries, the men of this age are shrewder than the sons of Light.

The right Use of Wealth "But I charge you, so to use the wealth 9 which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish.

The man who is honest in a very small matter is 10 honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves faithful 11 in dealing with the wealth that is tainted with fraud, who will entrust to you the true good? And if you 12 have not been faithful in dealing with that which is not your own, who will give you that which is your own? 13

Divided Service impossible "No servant can be in bondage to two 13 masters. For either he will hate one and love the other, or else he will cling fast to one and scorn the other. You cannot be bondservants both of God and of gold."

The Pharisees rebuked To all this the Pharisees listened, bitterly 14
jeering at Him; for they were lovers of money.

"You are they," He said to them, "who 15
boast of their own goodness before men, but God sees
your hearts; for that which holds a proud position
among men is detestable in God's sight. The Law 16
and the Prophets continued until John came: from
that time the Good News of the Kingdom of God has
been spreading, and all classes have been forcing their
way into it. But it is easier for earth and sky to pass 17
away than for one smallest detail of the Law to fall to
the ground. Every man who divorces his wife and 18
marries another commits adultery; and he who
marries her when so divorced from her husband
commits adultery.

'The rich Man and the Beggar' "There was once a rich man who 19
habitually arrayed himself in purple and
fine linen, and enjoyed a splendid banquet
every day, while at his outer door there lay 20
a beggar, Lazarus by name, covered with sores and 21
longing to make a full meal off the scraps flung on
the floor from the rich man's table. Nay, the dogs,
too, used to come and lick his sores.

"But in course of time the beggar died; and he 22
was carried by the angels into Abraham's bosom. /
The rich man also died, and had a funeral. And in 23
Hades, being in torment, he looked and saw Abraham
in the far distance, and Lazarus resting in his arms.
So he cried aloud, and said, 24

"'Father Abraham, take pity on me and send
Lazarus to dip the tip of his finger in water and cool
my tongue, for I am in agony in this flame.'

"'Remember, my child,' said Abraham, 'that you 25
had all your good things during your lifetime, and that
Lazarus in like manner had his bad things. But, now
and here, he is receiving consolation and you are in
agony. And, besides all this, a vast chasm is 26
immovably fixed between us and you, put there in
order that those who desire to cross from this side to

you may not be able, nor any be able to cross over from your side to us.'

"'I entreat you then, father,' said he, 'to send him 27 to my father's house. For I have five brothers. Let 28 him earnestly warn them, lest they also come to this place of torment.'

"'They have Moses and the Prophets,' replied 29 Abraham; 'let them hear them.'

"'No, father Abraham,' he pleaded; 'but if some 30 one goes to them from the dead, they will repent.'

"'If they are deaf to Moses and the Prophets,' 31 replied Abraham, 'they would not be led to believe even if some one should rise from the dead.'"

'Beware of leading others into Sin' Jesus said to His disciples, 1 17
 "It is inevitable that causes of stumbling should come; but alas for him through whom they come! It would be well for 2 him if, with a millstone round his neck, he were lying at the bottom of the sea, rather than that he should cause even one of these little ones to fall. Be 3 on your guard.

The Duty of Forgiveness "If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and 4 if seven times in a day he acts wrongly towards you, and seven times turns again to you and says, 'I am sorry,' you must forgive him."

And the Apostles said to the Lord, 5

The immense Power of Faith "Give us faith."
 "If your faith," replied the Lord, "is 6 like a mustard seed, you might command this black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you. But which of you who has a 7 servant ploughing, or tending sheep, will say to him

Fidelity to Duty when he comes in from the farm, 'Come at once and take your place at table,' and 8 will not rather say to him, 'Get my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'? Does he thank the servant for obeying his 9

orders? So you also, when you have obeyed all the 10
orders given you, must say,

“‘There is no merit in our service : what we have
done is only what we were in duty bound to do.’”

Cure of ten Lepers As they pursued their journey to 11
Jerusalem, He passed through Samaria
and Galilee. And as He entered a certain 12
village, ten men met Him who were lepers and stood
at a distance. In loud voices they cried out, 13

“Jesus, Rabbi, take pity on us.”

Perceiving this, He said to them, 14

“Go and show yourselves to the Priests.”

And while on their way to do this they were made
clean.

Gratitude and Ingratitude One of them, seeing that he was cured, 15
came back, adoring and praising God in
a loud voice, and he threw himself at 16
the feet of Jesus, thanking Him. He was
a Samaritan.

“Were not all ten made clean?” Jesus asked ; 17
“but where are the nine? Have none been found 18
to come back and give glory to God except this
foreigner?”

And He said to him,

“Rise and go : your faith has cured you.” 19

The Coming of the Kingdom Being asked by the Pharisees when the 20
Kingdom of God was coming, He an-
swered,

“The Kingdom of God does not so
come that you can stealthily watch for it. Nor will 21
they say, ‘See here!’ or ‘See there!’—for the
Kingdom of God is within you.”

To be widely seen Then, turning to His disciples, He said, 22
“There will come a time when you will
wish you could see a single one of the
days of the Son of Man, but will not see one. And 23
they will say to you, ‘See there!’ ‘See here!’ Do
not start off and go in pursuit. For just as the 24
lightning, when it flashes, shines from one part of
the horizon to the opposite part, so will the Son

of Man be on His day. But first He must endure 25
much suffering, and be rejected by the present
generation.

Compared to the Days of Noah and Lot "And as it was in the time of Noah 26
(Gen. vii.), so will it also be in the time
of the Son of Man. Men were eating and 27
drinking, taking wives and giving wives,
up to the very day on which Noah entered the Ark,
and the Deluge came and destroyed them all. The 28
same was true in the time of Lot (Gen. xix.): they
were eating and drinking, buying and selling,
planting and building; but on the day that Lot left 29
Sodom, God rained fire and brimstone from the sky
and destroyed them all. Exactly so will it be on 30
the day that the veil is lifted from the Son of Man.

"On that day, if a man is on the roof and his 31
property indoors, let him not go down to fetch it;
and, in the same way, he who is in the field, let
him not turn back. Remember Lot's wife. Any 32, 33
man who makes it his object to keep his own life
safe, will lose it; but whoever loses his life will
preserve it. On that night, I tell you, there will 34
be two men in one bed: one will be taken away
and the other left behind. There will be two women 35
turning the mill together: one will be taken away
and the other left behind."

"Where, Master?" they inquired. 37

"Where the dead body is," He replied, "there
also will the vultures flock together."

The unjust Judge He also taught them by a parable that 1 18
they must always pray and never lose
heart.

"In a certain town," He said, "there was a judge 2
who had no fear of God and no respect for man. 3
And in the same town was a widow who repeatedly
came and entreated him, saying,

"Give me justice and stop my oppressor."

"For a time he would not, but afterwards he said 4
to himself,

"Though I have neither reverence for God nor

respect for man, yet because she annoys me I will 5
give her justice, to prevent her from constantly
coming to pester me.'"

And the Lord said, 6
Deliverance "Hear those words of the unjust judge.
promised

And will not God avenge the wrongs of 7
His own People who cry aloud to Him day and night, al-
though He seems slow in taking action on their behalf?
Yes, He will soon avenge their wrongs. Yet, when the 8
Son of Man comes, will He find faith on earth?"

And to some who relied on themselves 9
'The as being righteous men, and looked down
Pharisee upon all others, He addressed this parable.
and the Tax-
Gatherer' "Two men went up to the Temple to 10
pray," He said; "one being a Pharisee and the other
a tax-gatherer. The Pharisee, standing erect, prayed 11
as follows by himself:

"O God, I thank Thee that I am not like other 1
people—I am not a thief nor a cheat nor an adulterer,
nor do I even resemble this tax-gatherer. I fast 12
twice a week. I pay the tithe on all my gains.'

"But the tax-gatherer, standing far back, would 13
not so much as lift his eyes to Heaven, but kept
beating his breast and saying,

"O God, be reconciled to me, sinner that I am.'

"I tell you that this man went home more 14
thoroughly absolved from guilt than the other; for
every one who uplifts himself will be humbled, but
he who humbles himself will be uplifted."

On one occasion people also brought 15
'Little with them their infants, for Him to touch
Children them; but the disciples, noticing this,
blessed proceeded to find fault with them. Jesus 16
however called the infants to Him.

"Let the little children come to me," He said;
"do not hinder them; for it is to those who are
childlike that the Kingdom of God belongs. I tell 17
you in solemn truth that, whoever does not receive
the Kingdom of God like a little child will certainly
not enter it."

The wealthy Ruler The question was put to Him by a 18
 Ruler Ruler : "Good Rabbi, what shall I do to
 inherit the Life of the Ages?"

"Why do you call me good?" replied Jesus; "there is 19
 no one good but One, namely God. You know the Com- 20
 mandments : 'DO NOT COMMIT ADULTERY;' 'DO NOT
 MURDER;' 'DO NOT STEAL;' 'DO NOT LIE IN GIVING
 EVIDENCE;' 'HONOUR THY FATHER AND THY MOTHER.'"

"All of those," he replied, "I have kept from my 21
 youth."

On receiving this answer Jesus said to him, 22
 "There is still one thing wanting in you. Sell
 everything you possess and give the money to the
 poor, and you shall have wealth in Heaven; and
 then come, follow me."

But on hearing these words he was deeply sorrow- 23
 ful, for he was exceedingly rich.

Wealth has Disadvantages Jesus saw his sorrow, and said, 24
 "With how hard a struggle do the
 possessors of riches ever enter the King-
 dom of God! Why, it is easier for a 25
 camel to go through a needle's eye than for a rich
 man to enter the Kingdom of God."

"Who then can be saved?" exclaimed the hearers. 26

"Things impossible with man," He replied, "are 27
 possible with God."

Self-Sacrifice for Christ enriches Then Peter said, 28

"See, we have given up our homes and
 have followed you."

"I solemnly tell you," replied Jesus, 29
 "that there is no one who has left house or wife,
 or brothers or parents or children, for the sake of
 God's Kingdom, who shall not certainly receive 30
 many times as much in this life, and in the age that
 is coming the Life of the Ages."

Jesus predicts His Death and Resurrection Then He drew the Twelve to Him and 31
 said,

"See, we are going up to Jerusalem,
 and everything written in the Prophets
 which refers to the Son of Man will be

fulfilled. For He will be given up to the Gentiles, 32
and be mocked, outraged and spit upon. They will 33
scourge Him and put Him to death, and on the
third day He will rise to life again."

Nothing of this did they understand. The words 34
were a mystery to them, nor could they see what
He meant.

As Jesus came near to Jericho, there 35
A blind Man was a blind man sitting by the way-side
receives
Sight begging. He heard a crowd of people 36
going past, and inquired what it all meant.

"Jesus the Nazarene is passing by," they told him. 37

Then, at the top of his voice, he cried out, 38

"Jesus, son of David, take pity on me."

Those in front reproved him and tried to silence 39
him; but he continued shouting, louder than ever,

"Son of David, take pity on me."

At length Jesus stopped and desired them to bring 40
the man to Him; and when he had come close to
Him He asked him,

"What shall I do for you?" 41

"Sir," he replied, "let me recover my sight."

"Recover your sight," said Jesus: "your faith has 42
cured you."

No sooner were the words spoken than the man 43
regained his sight and followed Jesus, giving glory to
God; and all the people, seeing it, gave praise to
God.

Zacchaeus So He entered Jericho and was passing 1 19
through the town. There was a man 2
there called Zacchaeus, who was the local surveyor
of taxes, and was wealthy. He was anxious to see 3
what sort of man Jesus was; but he could not because
of the crowd, for he was short in stature. So he ran 4
on in front and climbed up a mulberry tree to see
Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up 5
and said to him,

"Zacchaeus, come down quickly, for I must stay at
your house to-day."

So he came down in haste, and welcomed Him 6 joyfully. When they all saw this, they began to 7 complain with indignation.

"He has gone in to be the guest of a notorious sinner!" they said.

Zacchaeus however stood up, and addressing the 8 Lord said,

"Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount."

Turning towards him, Jesus replied, 9

"To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of 10 Man has come to seek and to save that which was lost."

As they were listening to His words, He 11
 Our heavy
 Responsi-
 bilities went on to teach them by a parable, because He was near to Jerusalem and they supposed that the Kingdom of God was going to appear immediately. So He said to 12 them,

"A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called ten of his servants and gave each of 13 them a pound, instructing them to trade with the money during his absence.

"Now his countrymen hated him, and sent a depu- 14 tation after him to say, 'We are not willing that he should become our king.' And upon his return, after 15 he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

"So the first came and said, 16

"'Sir, your pound has produced ten pounds more.'

"'Well done, good servant,' he replied; 'because 17 you have been faithful in a very small matter, be in authority over ten towns.'

"The second came, and said, 18

"'Your pound, Sir, has produced five pounds.'

"So he said to this one also, 19

"'And you, be the governor of five towns.'

"The next came. 20

"'Sir,' he said, 'here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you are a severe man : you take up what you did not lay down, and you reap what you did not sow.' 21

"'By your own words,' he replied, 'I will judge you, you bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow : why then did you not put my money into a bank, that when I came I might have received it back with interest?' 22

"And he said to those who stood by, 24

"'Take the pound from him and give it to him who has the ten pounds.'

("They said to him, 25

"'Sir, he already has ten pounds.')

"'I tell you that to every one who has anything, more shall be given ; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence.'"

After thus speaking, He journeyed onward, proceeding up to Jerusalem. And when he was come near Bethphagé and Bethany, at the Mount called the Oliveyard, He sent two of the disciples on in front, saying to them, 30

"Go into the village facing you. On entering it you will find an ass's foal tied up which no one has ever yet ridden : untie it, and bring it here. And if any one asks you, 'Why are you untying the colt?' simply say, 'The Master needs it.'"

So those who were sent went and found things as He had told them. And while they were untying the 33

An Ass's
Colt is
borrowed

colt the owners called out, "Why are you untying 34
the colt?" and they replied, "The Master needs
it."

Jesus rides Then they brought it to Jesus, and after 35
into throwing their outer garments on the colt
Jerusalem they placed Jesus on it. So He rode on, 36
while they carpeted the road with their
garments. And when He was now getting near 37
Jerusalem, and descending the Mount of Olives, the
whole multitude of the disciples began in their joy
to praise God in loud voices for all the mighty deeds
they had witnessed.

"BLESSED is the King," they cried, "WHO COMES IN 38
THE NAME OF THE LORD (Ps. cxviii. 26): in Heaven
peace, and glory in the highest realms."

Thereupon some of the Pharisees in the crowd 39
appealed to Him, saying,

"Rabbi, reprove your disciples."

"I tell you," He replied, "that if *they* became silent, 40
the very stones would cry out."

He weeps When He came into full view of the city, 41
over the He wept aloud over it, and exclaimed, 42
City "O that at this time thou hadst known—

yes even thou—what makes peace possible !
But now it is hid from thine eyes. For the time is 43
coming upon thee when thy foes will throw up around
thee earthworks and a wall, investing thee and hem-
ming thee in on every side. And they will dash thee to 44
the ground and thy children within thee, and will not
leave one stone upon another within thee ; because
thou hast not recognized the time of thy visita-
tion."

The Dealers Then Jesus entered the Temple and 45
driven from proceeded to drive out the dealers.

the Temple "It is written," He said, "'AND MY 46
Courts HOUSE SHALL BE THE HOUSE OF PRAYER'
(Isa. lvi. 7), but you have made it A ROBBERS' CAVE"
(Jer. vii. 11).

And day after day He taught in the Temple, while 47
the High Priests and the Scribes were devising some

means of destroying Him, as were also the leading men of the people. But they could not find any way of doing it, for the people all hung upon His lips.

On one of those days while He was teaching the people in the Temple and proclaiming the Good News, the High Priests come upon Him, and the Scribes, together with the Elders, and they asked Him, "Tell us, By what authority are you doing these things? And who is it that gave you this authority?" "I also will put a question to you," He said; "was John's baptism of Heavenly or of human origin?"

So they debated the matter with one another. "If we say 'Heavenly,'" they argued, "he will say, 'Why did you not believe him?' And if we say, 'human,' the people will all stone us; for they are thoroughly convinced that John was a Prophet." And they answered that they did not know the origin of it.

"Nor will I tell you," said Jesus, "by what authority I do these things."

Then He proceeded to speak a parable to the people.

"There was a man," He said, "who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time. At vintage-time he sent a servant to the vine-dressers, for them to give him a share of the crop; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second servant; and him too they beat and ill treated and sent away empty-handed. Then again he sent a third; and this one also they wounded and drove away. Then the owner of the vineyard said,

"What am I to do? I will send my son—my dearly-loved son: they will probably respect him." "But when the vine-dressers saw him, they discussed the matter with one another, and said,

“‘This is the heir: let us kill him, that the inheritance may be ours.’

“So they turned him out of the vineyard and murdered him. What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and give the vineyard to others.”

“God forbid!” exclaimed the hearers.

He looked at them and said,

“What then does that mean which is written,

“THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE’

(Ps. cxviii. 22)?

Every one who falls on that stone will be severely hurt, but on whomsoever it falls, he will be utterly crushed.”

At this the Scribes and the High Priests wanted to lay hands on Him, then and there; only they were afraid of the people. For they saw that in this parable He had referred to them.

So, after impatiently watching their opportunity, they sent spies who were to act the part of good and honest men, that they might fasten on some expression of His, so as to hand Him over to the ruling power and the Governor’s authority. So they put a question to Him.

“Rabbi,” they said, “we know that you say and teach what is right and that you make no distinctions between one man and another, but teach God’s way truly. Is it allowable to pay a tax to Caesar, or not?”

But He saw through their knavery and replied, “Show me a shilling; whose likeness and inscription does it bear?”

“Caesar’s,” they said.

“Pay therefore,” He replied, “what is Caesar’s to Caesar—and what is God’s to God.”

There was nothing here that they could lay hold of before the people, and marvelling at His answer they said no more.

Next some of the Sadducees came forward (who deny that there is a Resurrection), and they asked Him, "Rabbi, Moses made it a law for us that if a man's brother should die, leaving a wife but no children, the man shall marry the widow and raise up a family for his brother (Deut. xxv. 5). Now there were seven brothers. The first of them took a wife and died childless. The second and the third also took her; and all seven, having done the same, left no children when they died. Finally the woman also died. The woman, then—at the Resurrection—whose wife shall she be? for they all seven married her."

"The men of this age," replied Jesus, "marry, and the women are given in marriage. But as for those who shall have been deemed worthy to find a place in that other age and in the Resurrection from among the dead, the men do not marry and the women are not given in marriage. For indeed they cannot die again; they are like angels, and are sons of God through being sons of the Resurrection. But that the dead rise to life even Moses clearly implies in the passage about the Bush, where he calls the Lord 'THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB' (Exod. iii. 2-6). He is not a God of dead, but of living men, for to Him are all living."

Then some of the Scribes replied, "Rabbi, you have spoken well."

From that time, however, no one ventured to challenge Him with a single question.

But He asked them,

"How is it they say that the Christ is a son of David? Why, David himself says in the Book of Psalms,

"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND

UNTIL I HAVE MADE THY FOES A FOOTSTOOL
UNDER THY FEET' (Ps. cx. 1).

"David himself therefore calls Him Lord, and 44
how can He be his son?"

**The Scribes
denounced** Then, in the hearing of all the people, 45
He said to the disciples,

"Beware of the Scribes, who like to 46
walk about in long robes, and love to be bowed to
in places of public resort and to occupy the best seats
in the synagogues or at a dinner party; who swallow 47
up the property of widows and mask their wicked-
ness by making long prayers. They will be
punished far more severely than others."

**The
Widow's
Gift** Looking up He saw the people throw- 1 21
ing their gifts into the Treasury—the
rich people. He also saw a poor widow 2
dropping in two farthings, and He 3
said,

"In truth I tell you that this widow, so poor,
has thrown in more than any of them. For from 4
what they could well spare they have all of them
contributed to the offerings, but she in her need
has thrown in all she had to live on."

**Jesus pre-
dicts the
Destruction
of the
Temple** When some were remarking about the 5
Temple, how it was embellished with
beautiful stones and dedicated gifts,
He said

"As to these things which you now 6
admire, the time is coming when there will not be
one stone left here upon another which will not
be pulled down."

**Things
which
would
precede it** "Rabbi, when will this be?" they 7
asked Him, "and what will be the token
given when these things are about to
take place?"

"See to it," He replied, "that you are not misled; 8
for many will come assuming my name and
professing, 'I am He,' or saying, 'The time is
close at hand.' Do not go and follow them. But 9
when you hear of wars and turmoils, be not afraid;
for these things must happen first, but the end
does not come immediately."

War and Earthquakes Then He said to them, 10
 "NATION WILL RISE IN ARMS AGAINST
 NATION, AND KINGDOM AGAINST KINGDOM
 (Isa. xix. 2). And there will be great earthquakes, 11
 and in places famines and pestilence; and there
 will be terrible sights and wonderful tokens from
 Heaven.

Persecution "But before all these things happen 12
 they will lay hands on you and persecute
 you. They will deliver you up to synagogues and
 to prison, and you will be brought before kings
 and governors for my sake. In the end all this 13
 will be evidence of your fidelity.

Promises of Deliverance "Make up your minds, however, not 14
 to prepare a defence beforehand, for I 15
 will give you utterance and wisdom which
 none of your opponents will be able to withstand
 or reply to. You will be betrayed even by parents, 16
 brothers, relatives, friends; and some of you they
 will put to death. You will be the objects of universal 17
 hatred because you are called by my name; and 18
 yet not a hair of your heads shall perish. By 19
 your patient endurance you will purchase your
 lives.

"But when you see Jerusalem with armies encamp- 20
 ing round her on every side, then be certain
Jerusalem surrounded by Armies that her overthrow is close at hand. Then 21
 let those who shall be in Judaea escape to
 the hills; let those who are in the city leave
 it, and those who are in the country not enter in.
 For those are THE DAYS OF VENGEANCE (Hos. ix. 7) 22
 and of fulfilling all that is written.

"Alas for the women who at that time 23
 are with child or who have infants; for
The City trampled under Foot there will be great distress in the land,
 and anger towards this People. They will 24
 fall by the sword, or be carried off into slavery
 among all the Gentiles. And Jerusalem will be
 trampled under foot by the Gentiles, till the appointed
 times of the Gentiles have expired.

The Son of Man amid the Clouds “There will be signs in sun, moon, and stars; and on earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; while men’s hearts are fainting for fear, and for anxious expectation of what is coming on the world. For THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xxxiv. 4). And then will they see the SON OF MAN COMING IN A CLOUD (Dan. vii. 13) with great power and glory. But when all this is beginning to take place, grieve no longer. Lift up your heads, because your deliverance is drawing near.”

A definite Limit of Time And He spoke a parable to them. “See,” He said, “the fig-tree and all the trees. As soon as they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these things happening, you may be sure that the Kingdom of God is near. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.”

Warnings “But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth (Isa. xxiv. 17). But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man.”

His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

The
Treachery
of Judas

Meanwhile the Festival of the Un- 1 22
leavened Bread, called the Passover, was
approaching, and the High Priests and the 2
Scribes were contriving how to destroy
Him. But they feared the people. Satan, however, 3
entered into Judas (the man called Iscariot) who was
one of the Twelve. He went and conferred with 4
the High Priests and Commanders as to how he
should deliver Him up to them. This gave them 5
great pleasure, and they agreed to pay him. He 6
accepted their offer, and then looked out for an
opportunity to betray Him when the people were not
there.

Peter and
John pre-
pare the
Passover

When the day of the Unleavened Bread 7
came—the day for the Passover lamb to be
sacrificed—Jesus sent Peter and John 8
with instructions.

“Go,” He said, “and prepare the Passover for us,
that we may eat it.”

“Where shall we prepare it?” they asked. 9

“You will no sooner have entered the city,” He 10
replied, “than you will meet a man carrying a
pitcher of water. Follow him into the house to 11
which he goes, and say to the master of the house,

“‘The Rabbi asks you, Where is the room where
I can eat the Passover with my disciples?’”

“And he will show you a large furnished room 12
upstairs. There make your preparations.”

So they went and found all as He had told them; 13
and they got the Passover ready.

‘The last
Supper’

When the time was come, and He had 14
taken His place at the table, and the
Apostles with Him, He said to them, 15

“Earnestly have I longed to eat this Passover with
you before I suffer; for I tell you that I certainly 16
shall not eat one again till its full meaning has been
brought out in the Kingdom of God.”

Then, having received the cup and given thanks, 17
He said,

“Take this and share it among yourselves; for I 18

tell you that from this time I will never drink the produce of the vine till the Kingdom of God has come."

Then, taking a Passover biscuit, He gave 19
 The memorial thanks and broke it, and gave it to them,
 Meal saying,
 instituted. "This is my body which is being given
 The Traitor on your behalf : this do in remembrance of
 indicated me."

He gave them the cup in like manner, when the 20
 meal was over.

"This cup," He said, "is the new Covenant ratified by my blood which is to be poured out on your behalf. Yet the hand of him who is betraying me is at the 21
 table with me. For indeed the Son of Man goes on 22
 His way—His pre-destined way; yet alas for that man who is betraying Him!"

Thereupon they began to discuss with one another 23
 which of them it could possibly be who was about to do this.

Ambition rebuked There arose also a dispute among them 24
 which of them should be regarded as
 greatest. But He said to them, 25

"The kings of the Gentiles are their masters, and those who exercise authority over them are called Benefactors. With you it is not so; but let the 26
 greatest among you be as the younger, and the leader be like him who serves. For which is the greater 27
 —he who sits at table, or he who waits on him? Is it not he who sits at table? But my position among you is that of one who waits on others. You 28
 however have remained with me amid my trials; and 29
 I covenant to give you, as my Father has covenanted to give me, a Kingdom—so that you shall eat and drink 30
 at my table in my Kingdom, and sit on thrones as judges over the twelve tribes of Israel.

Peter's Denial foretold "Simon, Simon, I tell you that Satan 31
 has obtained permission to have all of you
 to sift as wheat is sifted. But I have prayed 32
 for you that your faith may not fail, and

you, when at last you have come back to your true self, must strengthen your brethren."

"Master," replied Peter, "with you I am ready to 33 go both to prison and to death."

"I tell you, Peter," said Jesus, "that the cock will 34 not crow to-day till you have three times denied that you know me."

The coming Then He asked them, 35
Danger. "When I sent you out without purse
A veiled or bag or shoes, was there anything you
Warning needed?"

"No, nothing," they replied.

"But now," said He, "let the one who has a 36 purse take it, and he who has a bag must do the same. And let him who has no sword sell his outer garment and buy one. For I tell you that those 37 words of Scripture must yet find their fulfilment in me: 'AND HE WAS RECKONED AMONG THE LAWLESS' (Isa. liii. 12); for indeed that saying about me has its accomplishment."

"Master, here are two swords," they exclaimed. 38

"That is enough," He replied.

Christ's — On going out, He proceeded as usual to 39
Agony the Mount of Olives, and His disciples
in Gethse- followed Him. But when He arrived at 40
mane the place, He said to them,

"Pray that you may not come into temptation."

But He Himself withdrew from them about a 41 stone's throw, and knelt down and prayed repeatedly, saying,

"Father, if it be Thy will, take this cup away from 42 me; yet not my will but Thine be done!"

And there appeared to Him an angel from Heaven, 43 strengthening Him; while He—an agony of distress 44 having come upon Him—prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground.

When He rose from His prayer and came to His 45 disciples, He found them sleeping for sorrow.

"Why are you sleeping?" He said; "stand up; 46
and pray that you may not come into tempta-
tion."

While He was still speaking there came 47
Judas brings a crowd with Judas, already mentioned as
armed Men one of the Twelve, at their head. He
went up to Jesus to kiss Him.

"Judas," said Jesus, "are you betraying the Son of 48
Man with a kiss?"

Those who were about Him, seeing what was likely 49
to happen, asked Him,

"Master, shall we strike with the sword?"

And one of them struck a blow at the High Priest's 50
servant and cut off his right ear.

"Permit me thus far," said Jesus. 51

And He touched the ear and healed it.

Then Jesus said to the High Priests and 52
Jesus ex- Commanders of the Temple and Elders,
postulates who had come to arrest Him,

"Have you come out as if to fight with a robber,
with swords and cudgels? While day after day I was 53
with you in the Temple, you did not lay hands upon
me; but to you belongs this hour—and the power of
darkness."

And they arrested Him and led Him 54
Peter's away, and brought Him to the High
Denial Priest's house, while Peter followed a
good way behind, And when they had lighted a fire 55
in the middle of the court and had seated themselves
in a group round it, Peter was sitting among them,
when a maidservant saw him sitting by the fire, and, 56
looking fixedly at him, she said,

"This man also was with him."

But he denied it, and declared, 57

"Woman, I do not know him."

Shortly afterwards a man saw him and said, 58

"You, too, are one of them."

"No, man, I am not," said Peter.

After an interval of about an hour some one else 59
stoutly maintained:

"Certainly this fellow also was with him, for in fact he is a Galilaean."

"Man, I don't know what you mean," replied 60 Peter.

No sooner had he spoken than a cock crowed. 61 The Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him,

"This very day, before the cock crows, you will disown me three times."

And he went out and wept aloud bitterly. 62

Meanwhile the men who held Jesus in 63 custody repeatedly beat Him in cruel sport, or blindfolded Him, and then 64 challenged Him.

"Prove to us," they said, "that you are a Prophet, by telling us who it was that struck you."

And they said many other insulting things to 65 Him.

As soon as it was day, the whole body 66 of the Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him,

"Are you the Christ? Tell us." 67

"If I tell you," He replied, "you will certainly not believe; and if I ask you questions, you will certainly 68 not answer. But from this time forward the Son of 69 Man will be seated at the right hand of God's omnipotence" (Dan. vii. 13; Ps. cx. 1).

Thereupon they cried out with one voice, 70

"You, then, are the Son of God?"

"It is as you say," He answered; "I am He."

"What need have we of further evidence?" they 71 said; "for we ourselves have heard it from his own lips."

Then the whole assembly rose and 1 **23** brought Him to Pilate, and began to 2 accuse Him.

"We have found this man," they said, "an agitator among our nation, forbidding the pay-

Jesus
taken to
Pilate

Jesus
insulted

Jesus
questioned
by the
Sanhedrin

ment of tribute to Caesar, and claiming to be himself an anointed king."

Then Pilate asked Him, 3

"You, then, are the King of the Jews?"

"It is as you say," He replied.

Pilate said to the High Priests and to the crowd, 4

"I can find no crime in this man."

But they violently insisted. 5

"He stirs up the people," they said, "throughout all Judaea with His teaching—even from Galilee (where He first started) to this city."

On hearing this, Pilate inquired, 6

"Is the man a Galilaeon?"

And learning that He belonged to Herod's jurisdiction he sent Him to Herod, for he too was in Jerusalem at that time. 7

Herod To Herod the sight of Jesus was a great 8 gratification, for, for a long time, he had

been wanting to see Him, because he had heard so much about Him. He hoped also to see some miracle performed by Him. So he put a number of questions 9 to Him, but Jesus gave him no reply. Meanwhile 10 the High Priests and the Scribes were standing there and vehemently accusing Him. Then, laughing to 11 scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And 12 on that very day Herod and Pilate became friends again, for they had been for some time at enmity.

Pilate declares Jesus innocent. Then calling together the High Priests 13 and the Rulers and the people, Pilate said, 14

"You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, 15 nor does Herod; for he has sent him back to us; and you see, there is nothing he has done that deserves death. I will therefore give him a light punishment 16 and release him."

Then the whole multitude burst out into a shout. 18

"Away with this man," they said, "and release Barabbas to us"—Barabbas! who had been lodged 19 in jail for some time in connexion with a riot which had occurred in the city, and for murder.

But Pilate once more addressed them, 20
He passes wishing to set Jesus free. They, however, 21
Sentence of persistently shouted,
Death

"Crucify, crucify him!"

A third time he appealed to them: 22

"Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him."

But they urgently insisted, demanding with frantic 23 outcries that He should be crucified; and their clamour prevailed. So Pilate gave judgement, yield- 24 ing to their demand. The man who was lying in 25 prison charged with riot and murder and for whom they clamoured he set free, but Jesus he gave up to be dealt with as they desired.

As soon as they led Him away, they 26
The Women laid hold on one Simon, a Cyrenaean, who
of
Jerusalem was coming in from the country, and on his shoulders they put the cross, for him to carry it behind Jesus. A vast crowd of the people 27 also followed Him, and of women who were beating their breasts and wailing for Him. But Jesus turned 28 towards them and said,

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a 29 time is coming when they will say, 'Blessed are the women who never bore children, and the breasts which have never given nourishment.' Then will they 30 begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us' (Hos. x. 8). For if they are 31 doing these things in the case of the green tree, what will be done in that of the dry?"

They brought also two others, criminals, to put 32 them to death with Him.

Golgotha When they reached the place called 'The 33
Skull,' there they nailed Him to the cross,
and the criminals also, one at His right hand and one
at His left. Jesus prayed, 34

"Father, forgive them, for they know not what
they are doing."

And they divided His garments among them,
drawing lots for them (Ps. xxii. 18); and the people 35
stood looking on.

**Jesus is
reviled** The Rulers, too, repeatedly uttered their
bitter taunts.

"This fellow," they said, "saved others:
let him save himself, if he is God's Anointed, the
Chosen One."

And the soldiers also made sport of Him, coming 36
and offering Him sour wine and saying, 37

"Are *you* the King of the Jews? Save yourself,
then!"

There was moreover a writing over His head: 38

THIS IS THE KING OF THE JEWS.

**The penitent
Robber** Now one of the criminals who had been 39
crucified insulted Him, saying,

"Are not you the Christ? Save your-
self and us."

But the other, answering, reproved him. 40

"Do you also not fear God," he said, "when you
are actually suffering the same punishment? And we 41
indeed are suffering justly, for we are receiving due
requit for what we have done. But He has done
nothing amiss."

And he said, 42

"Jesus, remember me when you come in your
Kingdom."

"I tell you in solemn truth," replied Jesus, "that 43
this very day you shall be with me in Paradise."

Jesus dies It was now about noon, and a darkness 44
came over the whole country till three
o'clock in the afternoon. The sun was darkened, 45
and the curtain of the Sanctuary was torn down the

middle, and Jesus cried out in a loud voice, and 46
said,

“Father, to Thy hands I entrust my spirit” (Ps.
xxxi. 5).

And after uttering these words He yielded up His
spirit.

The People The Captain, seeing what had happened, 47
were greatly gave glory to God, saying,
moved “Beyond question this man was inno-
cent.”

And all the crowds that had come together to this 48
sight, after seeing all that had occurred, returned to
the city beating their breasts. But all His acquaint- 49
ances, and the women who had been His followers
after leaving Galilee, continued standing at a distance
and looking on.

Joseph of There was a member of the Council of 50
Arimathaea the name of Joseph, a kind-hearted and
buries upright man, who came from the Jewish 51
Christ's town of Arimathaea and was awaiting the
body coming of the Kingdom of God. He had
not concurred in the design or action of the Council,
and now he went to Pilate and asked for the body of 52
Jesus. Then, taking it down, he wrapped it in a linen 53
sheet and laid it in a tomb in the rock, where no one
else had yet been put. It was the Preparation Day, 54
and the Sabbath was near at hand. The women—those 55
who had come with Jesus from Galilee—followed close
behind, and saw the tomb and how His body was placed.
Then they returned, and prepared spices and perfumes. 56

The empty On the Sabbath they rested in obedi- 1 24
Tomb ence to the Commandment. And, on the
first day of the week, at early dawn, they
came to the tomb bringing the spices they had
prepared. But they found the stone rolled back from 2
the tomb, and on entering they found that the body 3
of the Lord Jesus was not there.

A Vision of At this they were in great perplexity, 4
Angels when suddenly there stood by them two
men whose raiment flashed like lightning.

The women were terrified ; but, as they stood with 5
their faces bowed to the ground, the men said to
them,

“Why do you search among the dead for Him
who is living? He is not here. He has come back
to life. Remember how He spoke to you while He 6
was still in Galilee, when He told you that the Son 7
of Man must be betrayed into the hands of sinful men,
and be crucified, and on the third day rise again.”

Then they remembered his words, and returning 8, 9
from the tomb they reported all this to the Eleven,
and to all the rest.

The Women The women were Mary of Magdala, 10
bring the Joanna, and Mary the mother of James ;
News to the and they and the rest of the women related
Apostles all this to the Apostles. But the whole 11
story seemed to them an idle tale ; they could not
believe the women. Peter, however, rose and ran to 12
the tomb. Stooping and looking in, he saw nothing
but the linen cloths : so he went away to his own
home, wondering at what had happened.

The Walk On that same day two of the disciples 13
to Emmaus were walking to Emmaus, a village seven
or eight miles from Jerusalem, and were 14
conversing about all these recent events ; and, in the 15
midst of their conversation and discussion, Jesus
Himself came and joined them, though they were 16
prevented from recognizing Him.

“What is the subject,” He asked them, “on which 17
you are talking so earnestly, as you walk?”

And they stood still, looking full of sorrow. Then 18
one of them, named Cleopas, answered,

“Are you a stranger lodging alone in Jerusalem,
that you have known nothing of the things that have
lately happened in the city?”

“What things?” He asked. 19

“The things about Jesus the Nazarene,” they said,
“who was a Prophet powerful in work and word before
God and all the people ; and how our High Priests 20
and Rulers delivered Him up to be sentenced to

death, and crucified Him. But we were hoping that 21
it was He who was about to ransom Israel. Yes,
and moreover it was the day before yesterday that
these things happened. And, besides, some of the 22
women of our company have amazed us. They went 23
to the tomb at daybreak, and, finding that His body
was not there, they came and declared to us that they
had also seen a vision of angels who said that He
was alive. Thereupon some of our party went to 24
the tomb and found things just as the women had
said ; but Jesus Himself they did not see."

Jesus "O dull-witted men," He replied, "with 25
explains minds so slow to believe all that the
ancient Prophets have spoken ! Was there not a 26
Prophecies necessity for the Christ thus to suffer, and
then enter into His glory?" 27

And, beginning with Moses and all the Prophets,
He explained to them the passages in Scripture
which refer to Himself.

When they had come near the village 28
He is recog- to which they were going, He appeared to
nized and be going further. But they pressed Him 29
goes away to remain with them.

"Because," said they, "it is getting towards
evening, and the day is nearly over."

So He went in to stay with them. But as soon as 30
He had sat down with them, and had taken the bread
and had blessed and broken it, and was handing it to
them, their eyes were opened and they recognized
Him. But He vanished from them. 31

"Were not our hearts," they said to one another, 32
"burning within us while He talked to us on the way
and explained the Scriptures to us?"

So they rose and without an hour's 33
The two Dis- delay returned to Jerusalem, and found
ciples return the Eleven and the rest met together,
to Jerusalem who said to them,

"Yes, it is true : the Master has come back to life. 34
He has been seen by Simon."

Then they related what had happened on the way, 35

and how He had been recognized by them in the breaking of the bread.

While they were thus talking, He 36
 Jesus ap- Himself stood in their midst and said,
 pears to the Apostles "Peace be to you!"

Startled, and in the utmost alarm, they 37
 thought they were looking at a spirit; but He said to 38
 them,

"Why such alarm? And why are there such
 questionings in your minds? See my hands and my 39
 feet—it is my very self. Feel me and see, for a
 spirit has not flesh and bones as you see I have."

And then He showed them His hands and His feet. 40

But, while they still could not believe it 41
 He eats in for joy and were full of astonishment, He
 their asked them,
 Presence

"Have you any food here?"

And they gave Him a piece of roasted fish, and He 42, 43
 took it and ate it in their presence.

And He said to them, 44
 He again "This is what I told you while I was
 explains the still with you—that everything must be
 Scriptures fulfilled that is written in the Law of

Moses and in the Prophets and the Psalms concern-
 ing me."

Then He opened their minds to understand the 45
 Scriptures, and He said, 46

"Thus it is written that the Christ would suffer and
 on the third day rise again from among the dead;
 and that proclamation would be made, in His name, 47
 of repentance and forgiveness of sins to all the nations,
 beginning in Jerusalem. You are witnesses as to 48
 these things. And remember that I am about to send 49
 out my Father's promised gift to rest upon you. But,
 as for you, wait patiently in the city until you are
 clothed with power from on high."

And He brought them out to within 50
 He is taken view of Bethany, and then lifted up His
 up into hands and blessed them. And while He 51
 Heaven was blessing them, He parted from them

and was carried up into Heaven (2 Kings ii. 11). They 52
worshipped Him, and returned to Jerusalem with great
joy. Afterwards they were continually in attendance 53
at the Temple, blessing God.

THE GOOD NEWS AS RECORDED BY JOHN

The Divine Word In the beginning was the Word, and 1
the Word was with God, and the Word 2
was God. He was in the beginning with 3
God. All things came into being through Him, and 4
apart from Him nothing that exists came into being. 5
In Him was Life, and that Life was the Light of men. 6
The Light shines in the darkness, and the darkness 7
has not overpowered it. 8

There was a man sent from God, whose name was 9
John. He came as a witness, in order that he might 10
give testimony concerning the Light—so that all 11
might believe through him. He was not the Light, 12
but he existed that he might give testimony concern- 13
ing the Light. The true Light was that which 14
illuminates every man by its coming into the world. 15
He was in the world, and the world came into 16
existence through Him, and the world did not 17
recognize Him. He came to the things that were 18
His own, and His own people gave Him no welcome. 19
But all who have received Him, to them—that is, to 20
those who trust in His name—He has given the 21
privilege of becoming children of God; who were 22
begotten as such not by human descent, nor through 23
an impulse of their own nature, nor through the will 24
of a human father, but from God. 25

And the Word came in the flesh, and lived for a 26
time in our midst, so that we saw His glory—the 27
glory as of the Father's only Son, sent from His 28
presence. He was full of grace and truth. 29

The Testimony of John the Baptist John gave testimony concerning Him 30
and cried aloud, saying, 31
“This is He of whom I said, ‘He who 32
is coming after me has been put before 33
me,’ for He was before me.” 34

For He it is from whose fulness we have all 16
received, and grace upon grace. For the Law was 17
given through Moses ; grace and truth came through
Jesus Christ. No human eye has ever seen God : the 18
only Son, who is in the Father's bosom—He has
made Him known.

**He predicts
the Appearing and
Work of
Jesus** This also is John's testimony, when 19
the Jews sent to him a deputation of
Priests and Levites from Jerusalem to
ask him who he was. He avowed—he 20
did not conceal the truth, but avowed

"I am not the Christ."

"What then?" they inquired ; "are you Elijah?" 21

"I am not," he said.

"Are you the Prophet?"

"No," he answered.

So they pressed the question. 22

"Who are you?" they said—"that we may take an
answer to those who sent us. What account do you
give of yourself?"

"I am THE VOICE," he replied, "OF ONE CRYING 23
ALoud, 'MAKE STRAIGHT THE LORD'S WAY IN THE
DESERT,' fulfilling the words of the Prophet Isaiah"
(Isa. xl. 3).

They were Pharisees who had been sent. Again 24, 25
they questioned him.

"Why then do you baptize," they said, "if you
are neither the Christ nor Elijah nor the
Prophet?"

"I baptize in water only," John answered, "but in 26
your midst stands One whom you do not know—He 27
who is to come after me, and whose sandal-strap I
am not worthy to unfasten."

This conversation took place at Bethany beyond 28
the Jordan, where John was baptizing.

**He points
to the Lamb
of God** The next day John saw Jesus coming 29
towards him and exclaimed,

"Look, that is the Lamb of God who is
to take away the sin of the world ! This 30
is He about whom I said, 'After me is to come One

who has been put before me, because He was before me.' I did not yet know Him ; but that He may be openly shown to Israel is the reason why I have come baptizing in water." 31

John also gave testimony by stating : 32

" I have seen the Spirit coming down like a dove out of Heaven ; and it remained upon Him. I did not yet know Him, but He who sent me to baptize in water said to me, 33

" 'The One on whom you see the Spirit coming down, and remaining, He it is who baptizes in the Holy Spirit.' 34

" This I have seen, and I have become a witness that He is the Son of God." 34

Two of John's Disciples become Disciples of Jesus Again the next day John was standing with two of his disciples, when he saw Jesus passing by, and said, 35 36

" Look ! that is the Lamb of God ! "

The two disciples heard his exclamation, and they followed Jesus. Then Jesus turned round, and seeing them following He asked them, 37 38

" What is your wish ? "

" Rabbi," they replied—" Rabbi ' means ' Teacher ' —" where are you staying ? "

" Come and you shall see," He said. 39

So they went and saw where He was staying, and they remained and spent that day with Him. It was then about ten o'clock in the morning.

Andrew, Simon Peter's brother, was one of the two who heard John's exclamation and followed Jesus. He first found his own brother Simon, and said to him, 40 41

" We have found the Messiah ! "—that is to say, the Anointed One.

He brought him to Jesus. Jesus looked at him and said, 42

" You are Simon, son of John : you shall be called Cephas"—that is to say, Peter (or ' Rock').

Philip and Nathanael also follow Christ The next day, having decided to leave 43
Bethany and go into Galilee, Jesus found
Philip, and invited him to follow Him.
(Now Philip came from Bethsaïda, the 44
same town as Andrew and Peter.) Then Philip 45
found Nathanael, and said to him,

"We have found him about whom Moses in the
Law wrote, as well as the Prophets—Jesus, the son
of Joseph, a man of Nazareth."

"Can anything good come out of Nazareth?" 46
replied Nathanael.

"Come and see," said Philip.

Jesus saw Nathanael approaching, and said to him, 47

"Look! here is a true Israelite, in whom there is
no deceitfulness!"

"How do you know me?" Nathanael asked. 48

"Before Philip called you," said Jesus, "when you
were under the fig-tree I saw you."

"Rabbi," cried Nathanael, "you are the Son of 49
God, you are Israel's King!"

"Because I said to you, 'I saw you under the fig- 50
tree,'" replied Jesus, "do you believe? You shall see
greater things than that."

"I tell you all in most solemn truth," He added, 51
"that you shall see Heaven opened wide, and God's
angels going up, and coming down to the Son of Man."

Two days later there was a wedding at 1 **2**
Christ's first Miracle Cana in Galilee, and the mother of Jesus 2
was there, and Jesus also was invited and
His disciples. Now the wine ran short; 3
whereupon the mother of Jesus said to Him,

"They have no wine."

"Leave the matter in my hands," He replied; "the 4
time for me to act has not yet come."

His mother said to the attendants, 5

"Whatever he tells you to do, do it."

Now there were six stone jars standing there (in 6
accordance with the Jewish regulations for purifica-
tion), each large enough to hold twenty gallons or
more. Jesus said to the attendants, 7

"Fill the jars with water."

And they filled them to the brim. Then He said, 8

"Now, take some out, and carry it to the President of the feast."

So they carried some to him. And no sooner had 9
the President tasted the water now turned into wine,
than—not knowing where it came from, though the
attendants who had drawn the water knew—he
called to the bridegroom and said to him, 10

"It is usual to put on the good wine first, and
when people have drunk freely, then that which is
inferior. But you have kept the good wine till
now."

This, the first of His miracles, Jesus performed at 11
Cana in Galilee, and thus displayed His glorious
power; and His disciples believed in Him.

Afterwards He went down to Capernaum 12
Capernaum —He, and His mother, and His brothers,
and and His disciples; and they made a short
Jerusalem stay there. But the Jewish Passover was 13
approaching, and for this Jesus went up to Jerusalem.

And He found in the Temple the dealers in cattle and 14
sheep and in pigeons, and the money-
Jesus drives changers sitting there. So He plaited a 15
the Dealers whip of rushes, and drove all—both sheep
from the and bullocks—out of the Temple. The
Temple small coin of the brokers He upset on the
Courts ground and overturned their tables. And to the 16
pigeon-dealers He said,

"Take these things away. Do not turn my
Father's house into a market."

This recalled to His disciples the words of Scripture, 17

"MY ZEAL FOR THY HOUSE WILL CONSUME ME"
(Ps. lxxix. 9).

So the Jews asked Him, 18
His Right to — "What proof of your authority do you
do this is exhibit to us, seeing that you do these
challenged things?"

"Demolish this Sanctuary," said Jesus, "and in 19
three days I will rebuild it."

"It has taken forty-six years," replied the Jews, 20
 "to build this Sanctuary, and will you rebuild it in
 three days?"

But He was speaking of the Sanctuary of His body. 21
 When however He had risen from among the dead, 22
 His disciples recollected that He had said this; and
 they believed the Scripture and the teaching which
 Jesus had given them.

Now when He was in Jerusalem, at the 23
 Festival of the Passover, many became
 believers in Him through watching the
 miracles He performed. But for His part, 24
 Jesus did not trust Himself to them, because He knew 25
 them all, and did not need any one's testimony con-
 cerning a man, for He of Himself knew what was
 in the man.

Now there was one of the Pharisees 1 3
 whose name was Nicodemus—a ruler
 among the Jews. He came to Jesus by night and 2
 said,

"Rabbi, we know that you are a teacher come from
 God; for no one can do these miracles which you
 are doing, unless God is with him."

"In most solemn truth I tell you," answered Jesus, 3
 "that unless a man is born anew he cannot see the
 Kingdom of God."

"How is it possible," Nicodemus asked, "for a man 4
 to be born when he is old? Can he a second time
 enter his mother's womb and be born?"

"In most solemn truth I tell you," replied Jesus, 5
 "that unless a man is born of water and the Spirit,
 he cannot enter the Kingdom of God. Whatever has 6
 been born of the flesh is flesh, and whatever has been
 born of the Spirit is spirit. Do not be astonished at 7
 my telling you, 'You must all be born anew.' The 8
 wind blows where it chooses, and you hear its sound,
 but you do not know where it comes from or where
 it is going. So is it with every one who has been
 born of the Spirit."

"How is all this possible?" asked Nicodemus. 9

“Are you,” replied Jesus, “‘the Teacher of Israel,’ 10
and yet you do not understand these things? In 11
most solemn truth I tell you that we speak what we
know, and give testimony of that of which we were
eye-witnesses, and yet you all reject our testimony.
If I have told you earthly things and none of 12
you believe me, how will you believe me if I
tell you of things in Heaven? There is no one 13
who has gone up to Heaven, but there is One
who has come down from Heaven, namely the
Son of Man whose home is in Heaven. And just as 14
Moses lifted high the serpent in the Desert, so must 15
the Son of Man be lifted up, in order that every one
who trusts in Him may have the Life of the Ages.”

For so greatly did God love the world that He gave 16
His only Son, that every one who trusts in Him may
not perish but may have the Life of the Ages. For 17
God did not send His Son into the world to judge the
world, but that the world might be saved through
Him. He who trusts in Him does not come up for 18
judgement. He who does not trust has already
received sentence, because he has not his trust resting
on the name of God’s only Son. And this is the test 19
by which men are judged—the Light has come into
the world, and men loved the darkness more than they
loved the Light, because their deeds were wicked.
For every wrongdoer hates the light, and does not 20
come to the light, for fear his actions should be
exposed and condemned. But he who does what is 21
honest and right comes to the light, in order that his
actions may be plainly shown to have been done in
God.

After this Jesus and His disciples went 22
into Judaea; and there He made a stay
in company with them and baptized. And 23
John too was baptizing at Aenon, near
Salim, because there were many pools of water there;
and people came and received baptism. (For John 24
was not yet in prison.) As the result, a discussion 25
having arisen on the part of John’s disciples with a

John’s
renewed
Testimony

Jew about purification, they came to John and reported to him, 26

“Rabbi, he who was with you on the other side of the Jordan and to whom you bore testimony is now baptizing, and great numbers of people are resorting to him.”

“A man cannot obtain anything,” replied John, 27
 “unless it has been granted to him from Heaven. You yourselves can bear witness to my having said, 28
 ‘I am not the Christ,’ but ‘I am His appointed forerunner.’ He who has the bride is the bridegroom ; 29
 and the bridegroom’s friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom’s happiness. Therefore this joy of mine is now complete. He must grow greater, but I must 30
 grow less. He who comes from above is above all. 31
 He whose origin is from the earth is not only himself from the earth, his teaching also is from the earth. He who comes from Heaven is above all. What He 32
 has seen and heard, to that He bears witness ; but His testimony no one receives. Any man who has 33
 received His testimony has solemnly declared that God is true. For He whom God has sent speaks God’s 34
 words ; for God does not give the Spirit with limitations.”

The Father loves the Son and has entrusted every- 35
 thing to His hands. He who believes in the Son has 36
 the Life of the Ages ; he who disobeys the Son will not enter into Life, but God’s anger remains upon him.

Now as soon as the Master was aware 1 4
Christ goes into Galilee that the Pharisees had heard it said,
 “Jesus is gaining and baptizing more disciples than John”—though Jesus Himself did not 2
 baptize them, but His disciples did—He left Judaea and 3
 returned to Galilee. His road lay through Samaria, 4
 and so He came to Sychar, a town in Samaria near 5
 the piece of land that Jacob gave to his son Joseph. Jacob’s Well was there : and accordingly Jesus, tired 6
 out with His journey, sat down by the well to rest. It was about six o’clock in the evening.

Presently there came a woman of 7
The Samaritan Samaria to draw water. Jesus asked her
Woman to give Him some water ; for His disciples 8
were gone to the town to buy provisions.

“How is it,” replied the woman, “that a Jew like 9
you asks me, who am a woman and a Samaritan,
for water?”

(For Jews have no dealings with Samaritans.)

“If you had known God’s free gift,” replied Jesus, 10
“and who it is that said to you ‘Give me some water,’
you would have asked Him, and He would have given
you living water.”

“Sir,” she said, “you have nothing to draw with, 11
and the well is deep ; so where can you get the living
water from? Are you greater than our forefather 12
Jacob, who gave us the well, and himself drank from
it, as did also his sons and his cattle?”

“Every one,” replied Jesus, “who drinks any of 13
this water will be thirsty again ; but whoever drinks 14
any of the water that I shall give him will never,
never thirst. But the water that I shall give him will
become a fountain within him of water springing up
for the Life of the Ages.”

“Sir,” said the woman, “give me that water, that 15
I may never be thirsty, nor continually come all the
way here to draw from the well.”

“Go and call your husband,” said Jesus ; “and come 16
back.”

“I have no husband,” she replied. 17

“You rightly say that you have no husband,” said
Jesus ; “for you have had five husbands, and the man 18
you have at present is not your husband. You have
spoken the truth in saying that.”

“Sir,” replied the woman, “I see that you are a 19
Prophet. Our forefathers worshipped on this moun- 20
tain, but you Jews say that the place where people
must worship is in Jerusalem.”

“Believe me,” said Jesus, “the time is coming when 21
you will worship the Father neither on this mountain
nor in Jerusalem. You worship One of whom you 22

know nothing. We worship One whom we know ;
 for salvation comes from the Jews. But a time is 23
 coming—nay, has already come—when the true
 worshippers will worship the Father with true
 spiritual worship ; for indeed the Father desires such
 worshippers. God is Spirit ; and those who worship 24
 Him must bring Him true spiritual worship.”

“ I know,” replied the woman, “ that Messiah is 25
 coming—‘ the Christ,’ as He is called. When He has
 come, He will tell us everything.”

“ I am He,” said Jesus—“ I who am now 26
 talking to you.”

The Conver- Just then His disciples came, and were 27
sation surprised to find Him talking with a
interrupted woman. Yet not one of them asked Him, “ What is
 your wish ?” or “ Why are you talking with her ?”

The woman however, leaving her pitcher, went 28
 away to the town, and called the people.

“ Come ” she said, “ and see a man who has told me 29
 everything I have ever done. Can this be the Christ,
 do you think ?”

They left the town and set out to go to Him. 30

Meanwhile the disciples were urging 31
 Jesus.

The spiritual “ Rabbi,” they said, “ eat something.”
Harvest

“ I have food to eat,” He replied, “ of which you 32
 do not know.”

So the disciples began questioning one another. 33

“ Can it be,” they said, “ that some one has brought
 Him something to eat ?”

“ My food,” said Jesus, “ is to be obedient to Him 34
 who sent me, and fully to accomplish His work. Do 35
 you not say, ‘ It wants four months yet to the harvest ’ ?
 But look round, I tell you, and observe these plains—
 they are already ripe for the sickle. The reaper gets 36
 pay and gathers in a crop in preparation for the Life
 of the Ages, that so the sower and the reapers may
 rejoice together. For it is in this that you see the 37
 real meaning of the saying, ‘ The sower is one person, 38
 and the reaper is another.’ I sent you to reap a

harvest which is not the result of your own labours. Others have laboured, and you are getting benefit from their labours."

Many Samaritans accept His Teaching Of the Samaritan population of that town 39 a good many believed in Him because of the woman's statement when she declared, "He has told me all that I have ever done."

When however the Samaritans came to Him, they 40 asked Him on all sides to stay with them; and He stayed there two days. Then a far larger number of 41 people believed because of His own words, and they 42 said to the woman,

"We no longer believe in Him simply because of your statements; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

Galilaeans welcome Him After the two days He departed, and went 43 into Galilee; though Jesus Himself de- 44 clared that a Prophet has no honour in his own country. When however He reached 45 Galilee, the Galilaeans welcomed Him eagerly, having been eye-witnesses of all that He had done in Jerusalem at the Festival; for they also had been to the Festival.

So He came once more to Cana in Galilee, where 46 He had made the water into wine.

The Officer's dying Son cured Now there was a certain officer of the 47 King's court whose son was ill at Capernaum. Having heard that Jesus had come 48 from Judaea to Galilee, he came to Him and begged Him to go down and cure his son; for he was at the point of death.

"Unless you and others see miracles and marvels," 48 said Jesus, "nothing will induce you to believe."

"Sir," pleaded the officer, "come down before my 49 child dies."

"You may return home," replied Jesus; "your son 50 has recovered."

He believed the words of Jesus, and started back

home ; and he was already on his way down when 51
his servants met him and told him that his son was
alive and well. So he inquired of them at what hour 52
he had shown improvement.

"Yesterday, about seven o'clock," they replied, "the
fever left him."

Then the father recollected that that was the time 53
at which Jesus had said to him, "Your son has
recovered," and he and his whole household became
believers.

This is the second miracle that Jesus performed, 54
after coming from Judaea into Galilee.

After this there was a Festival of the 1 5
Jews, and Jesus went up to Jerusalem.
Jesus cures Now there is in Jerusalem near the Sheep 2
a Cripple at
Bethesda Gate a pool, called in Hebrew 'Bethesda.'

It has five arcades. In these there used to lie a great 3
number of sick persons, and of people who were blind
or lame or paralysed. And there was one man there 5
who had been an invalid for thirty-eight years. Jesus 6
saw him lying there, and knowing that he had been
a long time in that condition, He asked him,

"Do you wish to have health and strength?"

"Sir," replied the sufferer, "I have no one to put 7
me into the pool when the water is moved ; but while
I am coming some one else steps down before me."

"Rise," said Jesus, "take up your mat and walk." 8

Instantly the man was restored to perfect health, 9
and he took up his mat and began to walk.

That day was a Sabbath. So the Jews 10
His Right said to the man who had been cured,
to do this is "It is the Sabbath : you must not carry
challenged your mat."

"He who cured me," he replied, "said to me, 'Take 11
up your mat and walk.'"

"Who is it," they asked, "that said to you, 'Take 12
up your mat and walk'?"

But the man who had been cured did not know who 13
it was ; for Jesus had passed out unnoticed, there
being a crowd in the place.

Afterwards Jesus found him in the Temple and said 14
to him,

“You are now restored to health. Do not sin any
more, or a worse thing may befall you.”

The man went and told the Jews that it was Jesus 15
who had restored him to health ; and on this account 16
the Jews began to persecute Jesus—because He did
these things on the Sabbath.

His reply to their accusation was, 17

“My Father works unceasingly, and so do I.”

On this account then the Jews were all the more 18
eager to put Him to death—because He not only broke
the Sabbath, but also spoke of God as being in a
special sense His Father, thus putting Himself on a
level with God.

“In most solemn truth I tell you,” replied 19

**Jesus
justifies
Himself**

Jesus, “that the Son can do nothing of
Himself—He can only do what He sees
the Father doing ; for whatever He does,

that the Son does in like manner. For the Father loves 20
the Son and reveals to Him all that He Himself is
doing. And greater deeds than these will He reveal to
Him, in order that you may wonder. For just as the 21
Father awakens the dead and gives them life, so
the Son also gives life to whom He wills. The Father 22
indeed does not judge any one, but He has entrusted
all judgement to the Son, that all may honour the Son 23
even as they honour the Father. The man who
withholds honour from the Son withholds honour from
the Father who sent Him.

“In most solemn truth I tell you that 24

**Obedience
leads to
Life**

he who listens to my teaching and
believes Him who sent me, has the Life
of the Ages, and does not come under

judgement, but has passed over out of death into
Life.

“In most solemn truth I tell you that 25

**Resurrec-
tion and
Judgement**

a time is coming—nay, has already come
—when the dead will hear the voice of the
Son of God, and those who hear it will

live. For just as the Father has life in Himself, so 26
 He has also given to the Son to have life in Himself.
 And He has conferred on Him authority to act as 27
 Judge, because He is the Son of Man. Wonder not 28
 at this. For a time is coming when all who are in
 the graves will hear His voice and will come forth—
 they who have done what is right to the resurrection 29
 of Life, and they whose actions have been evil to the
 resurrection of judgement.

“I can of my own self do nothing. As I am 30
 bidden, so I judge; and mine is a just judgement,
 because it is not my own will that guides me, but
 the will of Him who sent me.

The Witness “If I give testimony concerning myself, 31
borne my testimony cannot be accepted. There 32
to Jesus is Another who gives testimony con-
 cerning me, and I know that the testimony
 is true which He offers concerning me.

John the “You sent to John, and he both was 33
Baptist and still is a witness to the truth. But the 34
 testimony on my behalf which I accept is
 not from man; though I say all this in order that
 you may be saved. He was the lamp that burned 35
 and shone, and for a time you were willing to be
 gladdened by his light.

The Testi- “But the testimony which I have is 36
mony of God weightier than that of John: for the work
Himself the Father has assigned to me for me to
 bring it to completion—the very work
 which I am doing—affords testimony concerning me
 that the Father has sent me. And the Father who 37
 sent me, *He* has given testimony concerning me.
 None of you have ever either heard His voice or
 seen what He is like. Nor have you His word 38
 dwelling within you, for you refuse to believe Him
 whom *He* has sent.

The Old “You search the Scriptures, because 39
Testament you suppose that in them you will find the
 Life of the Ages; and it is those Scrip-
 tures that yield testimony concerning me; and yet 40

you are unwilling to come to me that you may have Life.

Two Sorts of Glory "I do not accept glory from man, but 41, 42
I know you well, and I know that in your hearts you do not really love God.

I have come as my Father's representative, and 43
you do not receive me. If some one else comes representing only himself, him you will receive. How is it possible for you to believe, while you 44
receive glory from one another and have no desire for the glory that comes from the only God?

The Jews unfaithful to Moses "Do not suppose that I will accuse 45
you to the Father. There is one who accuses you, namely Moses, on whom your hope rests. For if you believed Moses, 46
you would believe me; for he wrote about me. But if you disbelieve his writings, how are you to 47
believe my words?"

5,000 People fed After this Jesus went away across the 1 6
Lake of Galilee (that is, the Lake of Tiberias). A vast multitude followed 2
Him, because they witnessed the miracles on the sick which He was constantly performing.

Then Jesus went up the hill, and sat there with 3
His disciples. The Jewish Festival, the Passover, 4
was at hand. And when He looked round and saw 5
an immense crowd coming towards Him, He said to Philip,

"Where shall we buy bread for all these people to eat?"

He said this to put Philip to the test, for He Himself 6
knew what He was going to do.

"Seven pounds' worth of bread," replied Philip, 7
"is not enough for them all to get even a scanty meal."

One of His disciples, Andrew, Simon Peter's 8
brother, said to Him,

"There is a boy here with five barley loaves and a 9
couple of fish: but what is that among so many?"

"Make the people sit down," said Jesus. 10

The ground was covered with thick grass ; so they sat down, the adult men numbering about 5,000. Then Jesus took the loaves, and after giving thanks 11 He distributed them to those who were resting on the ground ; and also the fish in like manner—as much as they desired.

When all were fully satisfied, He said to His 12 disciples,

“Gather up the broken portions that remain over, so that nothing be lost.”

Accordingly they gathered them up ; and with the 13 fragments of the five barley loaves—the broken portions that remained over after they had done eating—they filled twelve baskets. Thereupon the people, 14 having seen the miracle He had performed, said,

“This is indeed the Prophet who was to come into the world.”

Perceiving, however, that they were 15
Jesus with-
draws into
Solitude about to come and carry Him off by force to make Him a king, Jesus withdrew again up the hill alone by Himself. When even- 16

ing came on, His disciples went down to the Lake. There they got on board a boat, and pushed off to 17 cross the Lake to Capernaum. By this time it had become dark, and Jesus had not yet joined them. The Lake also was getting rough, 18 because a strong wind was blowing.

When, however, they had rowed three or four miles, 19
He walks on
the Lake they saw Jesus walking on the water and coming near the boat. They were terrified ; but He called to 20 them.

“It is I,” He said, “do not be afraid.”

Then they were willing to take Him on board ; and 21 in a moment the boat reached the shore at the point to which they were going.

Next morning the crowd who were still standing 22 about on the other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that His disciples went away without Him. Yet a 23

number of small boats came from Tiberias to the neighbourhood of the place where they had eaten the bread after the Lord had given thanks. When how- 24
ever the crowd saw that neither Jesus nor His disciples were there, they themselves also took boats and came to Capernaum to look for Jesus.

**Jesus is
the Bread
of Life**

So when they had crossed the Lake, 25
and had found Him, they asked Him,
"Rabbi, when did you come here?"

"In most solemn truth I tell you," 26
replied Jesus, "that you are searching for me not
because you have seen miracles, but because you ate
the loaves and had a hearty meal. Bestow your pains 27
not on the food which perishes, but on the food that
remains unto the Life of the Ages—that food which
will be the Son of Man's gift to you; for on Him the
Father, God, has set His seal."

**God's great
Demand**

"What are we to do," they asked, "in 28
order to carry out the things that God
requires?"

"This," replied Jesus, "is above all the thing that 29
God requires—that you should be believers in Him
whom He has sent."

**The Bread
from Heaven**

"What miracle then," they asked, "do 30
you perform for us to see and become
believers in you? What do you *do*? Our 31
forefathers ate the manna in the Desert, as it is
written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO
EAT'" (Exod. xvi. 15; Ps. lxxviii. 24).

"In most solemn truth I tell you," replied Jesus, 32
"that Moses did not give you the bread out of Heaven,
but my Father is giving you the bread—the true bread
—out of Heaven. For God's bread is that which 33
comes down out of Heaven and gives Life to the
world."

"Sir," they said, "always give us that bread." 34

"I am the bread of Life," replied Jesus; "he who 35
comes to me shall never hunger, and he who believes
in me shall never, never thirst. But it is as I have 36
said to you: you have seen me and yet you do not

believe. Every one whom the Father gives me will 37
 come to me, and him who comes to me I will never
 on any account drive away. For I have left Heaven 38
 and have come down to earth not to seek my own
 pleasure, but to do the will of Him who sent me.
 And this is the will of Him who sent me, that of all 39
 that He has given me I should lose nothing, but
 should raise it to life on the last day. For this is my 40
 Father's will, that every one who fixes his gaze on
 the Son of God and believes in Him should have the
 Life of the Ages, and I will raise him to life on the
 last day."

**The Jews
 find Fault** Now the Jews began to find fault about 41
 Him because of His claiming to be the
 bread which came down out of Heaven.

They kept asking, 42

"Is not this man Joseph's son? Is he not Jesus,
 whose father and mother we know? What does he
 mean by now saying, 'I have come down out of
 Heaven'?"

"Do not thus find fault among yourselves," replied 43
 Jesus; "no one can come to me unless the Father 44
 who sent me draws him; then I will raise him
 to life on the last day. It stands written in 45
 the Prophets, 'AND THEY SHALL ALL OF THEM
 BE TAUGHT BY GOD' (Isa. liv. 13). Every one
 who listens to the Father and learns from Him
 comes to me. No one has ever seen the Father— 46
 except Him who is from God. He has seen the
 Father.

**Jesus is
 the Bread
 of Life** "In most solemn truth I tell you that 47
 he who believes has the Life of the Ages.
 I am the bread of Life. Your forefathers 48, 49
 ate the manna in the Desert, and they
 died. Here is the bread that comes down out of 50
 Heaven that a man may eat it and not die. I am the 51
 living bread come down out of Heaven. If a man
 eats this bread, he shall live for ever. Moreover the
 bread which I will give is my flesh given for the life
 of the world."

This led to an angry debate among the 52
 The growing Jews.
 Anger of
 the Jews

"How can this man," they argued,
 "give us his flesh to eat?"

"In most solemn truth I tell you," said Jesus, "that 53
 unless you eat the flesh of the Son of Man and drink 54
 His blood, you have no Life in you. He who eats my 54
 flesh and drinks my blood has the Life of the Ages, 55
 and I will raise him up on the last day. For my flesh 55
 is true food, and my blood is true drink. He who 56
 eats my flesh and drinks my blood remains in 57
 union with me, and I remain in union with him. As 57
 the ever-living Father has sent me, and I live because 58
 of the Father, so also he who eats me will live 58
 because of me. This is the bread which came down 58
 out of Heaven; it is unlike that which your fore-
 fathers ate—for they ate and yet died. He who eats
 this bread shall live for ever."

Jesus said all this in the synagogue while teaching 59
 at Capernaum.

Many therefore of His disciples, when 60
 Disciples
 whose Faith
 failed they heard it, said,
 "This is hard to accept. Who can
 listen to such teaching?"

But, knowing in Himself that His disciples were 61
 dissatisfied about it, Jesus asked them,

"Does this seem incredible to you? What then if 62
 you were to see the Son of Man ascending again
 where He was before? It is the spirit which gives 63
 Life. The flesh confers no benefit whatever. The
 words I have spoken to you are spirit and are Life.
 But there are some of you who do not believe." 64

For Jesus knew from the beginning who those
 were that did not believe, and who it was that would
 betray Him. So He added, 65

"That is why I told you that no one can come
 to me unless it be granted him by the Father."

Thereupon many of His disciples left Him 66
 and went away, and no longer associated with
 Him.

**Peter acknowledges
Jesus as the
Messiah**

Jesus therefore appealed to the Twelve. 67
 "Will you go also?" He asked.
 "Master," replied Simon Peter, "to 68
 whom shall we go? Your teachings tell
 us of the Life of the Ages. And we have come to 69
 believe and know that *you* are indeed the Holy One of
 God."

"Did not I choose you—the Twelve?" said Jesus, 70
 "and even of you one is a devil."

He alluded to Judas, the son of Simon the Iscariot. 71
 For he it was who, though one of the Twelve, was
 afterwards to betray Him.

After this Jesus moved from place to 1 7
 place in Galilee. He would not go about
 in Judaea, because the Jews were seeking
 an opportunity to kill Him. But the 2
 Jewish Festival of the Tent-Pitching was approaching.
 So His brothers said to Him, 3

"Leave these parts and go into Judaea, that not
 only we but your disciples also may witness the
 miracles which you perform. For no one acts in 4
 secret, desiring all the while to be himself known
 publicly. Since you are doing these things, show
 yourself openly to the world."

For even His brothers were not believers in Him. 5

"My time," replied Jesus, "has not yet come, but 6
 for you any time is suitable. It is impossible for the 7
 world to hate you; but me it does hate, because I
 give testimony concerning it that its conduct is evil.
 As for you, go up to the Festival. I do not now go up 8
 to this Festival, because my time is not yet fully come."

Such was His answer, and He remained in Galilee. 9
 When however His brothers had gone up to the 10
 Festival, then He also went up, not openly, but as it
 were privately.

**Diversity of
Opinion**

Meanwhile the Jews at the Festival were 11
 looking for Him and were inquiring,
 "Where is he?"

Among the mass of the people there was much 12
 muttered debate about Him.

Some said,
 "He is a good man."

Others said,
 "Not so : he is imposing on the people."

Yet for fear of the Jews no one spoke out boldly 13
 about Him.

But when the Festival was already 14
 Jesus claims to have half over, Jesus went up to the Temple
 come from God and commenced teaching. The Jews were 15
 astonished.

"How does this man know anything of books,"
 they said, "although he has never been at any of the
 schools?"

Jesus answered their question by saying, 16

"My teaching does not belong to me, but comes
 from Him who sent me. If any one is willing to do 17
 His will, he shall know about the teaching, whether
 it is from God or originates with me. The man 18
 whose teaching originates with himself aims at his
 own glory. He who aims at the glory of Him who
 sent him teaches the truth, and there is no deception
 in him. Did not Moses give you the Law? And yet 19
 not a man of you obeys the Law. Why do you want
 to kill me?"

"You are possessed by a demon," replied the 20
 crowd; "no one wants to kill you."

"One deed I have done," replied Jesus, "and you 21
 are all full of wonder. Consider therefore. Moses 22
 gave you the rite of circumcision (not that it began
 with Moses, but with your earlier forefathers), and
 even on a Sabbath day you circumcise a child. If a 23
 child is circumcised even on a Sabbath day, are you
 bitter against me because I have restored a man to
 perfect health on a Sabbath day? Do not form 24
 superficial judgements, but form the judgements that
 are just."

Some however of the people of Jerusalem 25

The People
 and their
 Rulers

said,

"Is not this the man they are wanting
 to kill? But here he is, speaking openly 26

and boldly, and they say nothing to him ! Can the Rulers really have ascertained that this man is the Christ ? And yet we know this man, and we know 27 where he is from ; but as for the Christ, when He comes, no one can tell where He is from."

Jesus therefore, while teaching in the Temple, 28 cried aloud, and said,

" Yes, you know me, and you know where I am from. And yet I have not come of my own accord ; but there is One who has sent me, an Authority indeed, of whom you have no knowledge. I know 29 Him, because I came from Him, and He sent me."

On hearing this they wanted to arrest Him ; yet not 30 a hand was laid on Him, because His time had not yet come. But from among the crowd a large 31 number believed in Him.

" When the Christ comes," they said, " will He perform more miracles than this teacher has performed ?"

The Pharisees heard the people thus 32 expressing their various doubts about Him, and the High Priests and the Pharisees sent some officers to apprehend Him. So Jesus said, 33

" Still for a short time I am with you, and then I go my way to Him who sent me. You will look 34 for me and will not find me, and where I am you cannot come."

The Jews therefore said to one another, 35

" Where is he about to betake himself, so that we shall not find him ? Will he betake himself to the Dispersion among the Gentiles, and teach the Gentiles ? What do those words of his mean, ' You 36 will look for me, but will not find me, and where I am you cannot come ' ?"

On the last day of the Festival—the 37 great day—Jesus stood up and cried aloud.

" Whoever is thirsty," He said, " let him come to me and drink. He who 38 believes in me, from within him—as the Scripture has said—rivers of living water shall flow."

Jesus was
going back
to God

A Promise
of living
Water

He referred to the Spirit which those who believed 39
in Him were to receive; for the Spirit was not
bestowed as yet, because Jesus had not yet been
glorified.

After listening to these discourses, some 40
The People of the crowd began to say,
divided in Opinion "This is beyond doubt the Prophet."
Others said, 41
"He is the Christ."

But others again,

"Not so, for is the Christ to come from Galilee? 42
Has not the Scripture declared that the Christ is to
come of the family of David (Ps. lxxxix. 3, 4) and
from Bethlehem, David's village" (Mic. v. 2)?

So there was a violent dissension among the 43
people on His account. Some of them wanted at 44
once to arrest Him, but no one laid hands upon Him.

Meanwhile the officers returned to the 45
The Attempt to arrest Him quite fails High Priests and Pharisees, who asked
them,
"Why have you not brought him?"

"No mere man has ever spoken as this man 46
speaks," said the officers.

"Are you deluded too?" replied the Pharisees; 47
"has any one of the Rulers or of the Pharisees be- 48
lieved in him? But this rabble who understand 49
nothing about the Law are accursed!"

Nicodemus interposed—he who had formerly gone 50
to Jesus, being himself one of them.

"Does our Law," he asked, "judge a man without 51
first hearing what he has to say and ascertaining
what his conduct is?"

"Do you also come from Galilee?" they asked in 52
reply. "Search and see for yourself that no Prophet
is of Galilaean origin."

[So they went away to their several 53
Jesus and a notorious Sinner homes; but Jesus went to the Mount of 1 8
Olives. At break of day however He 2
returned to the Temple, and there the
people came to Him in crowds. He seated Himself;

and was teaching them when the Scribes and the 3 Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the centre of the court, and they put the case to 4 Him.

"Rabbi," they said, "this woman has been found in the very act of committing adultery. Now, in the 5 Law, Moses has ordered us to stone such women to death. But what do you say?"

They asked this in order to put Him to the test, 6 so that they might have some charge to bring against Him. But Jesus leant forward and began to write with His finger on the ground. When however they 7 persisted with their question, He raised His head and said to them.

"Let the sinless man among you be the first to throw a stone at her."

Then He leant forward again, and again began to 8 write on the ground. They listened to Him, and 9 then, beginning with the eldest, took their departure, one by one, till all were gone. And Jesus was left behind alone—and the woman in the centre of the court. Then, raising His head, Jesus said to her, 10

"Where are they? Has no one condemned you?"

"No one, Sir," she replied. 11

"And I do not condemn you either," said Jesus; "go, and from this time do not sin any more."]

Once more Jesus addressed them. 12

The Testi- **mony of the** "I am the Light of the world," He
Father and said; "the man who follows me shall
of the Son certainly not walk in the dark, but shall have the light of Life."

"You are giving testimony about yourself," said 13 the Pharisees; "your testimony is not true."

"Even if I am giving testimony about myself." 14 replied Jesus, "my testimony is true; for I know where I came from and where I am going, but you know neither of these two things. You judge 15 according to appearances: I am judging no one. And even if I do judge, my judgement is just; for 16

I am not alone, but the Father who sent me is with me. In your own Law, too, it is written that **THE TESTIMONY OF TWO MEN IS TRUE** (Deut. xix. 15). I am one giving testimony about myself, and the Father who sent me gives testimony about me."

"Where is your Father?" they asked. 19

"You know my Father as little as you know me," He replied; "if you knew me, you would know my Father also."

These sayings He uttered in the Treasury, while teaching in the Temple; yet no one arrested Him, because His time had not yet come. 20

Again He said to them, 21

Christ's Departure near at hand "I am going away. Then you will try to find me, but you will die in your sins.

Where I am going, it is impossible for you to come."

The Jews began to ask one another, 22

"Is he going to kill himself, do you think, that he says, 'Where I am going, it is impossible for you to come'?"

"You," He continued, "are from below, I am from above: you are of this present world, I am not of this present world. That is why I told you that you will die in your sins; for, unless you believe that I am He, that is what will happen." 23

"You—who are you?" they asked. 24

"How is it that I am speaking to you at all?" replied Jesus. "Many things I have to speak and to judge concerning you. But He who sent me is true, and the things which I have heard from Him are those which I have come into the world to speak." 25

They did not perceive that He was speaking to them of the Father. So Jesus added, 26

"When you have lifted up the Son of Man, then you will know that I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is with me. He has not left me alone: for I do always what is pleasing to Him." 27

As He thus spoke, many became believers in Him. 30

The Jews boast of Descent from Abraham Jesus therefore said to those of the Jews who had now believed in Him, 31
 "As for you, if you hold fast to my teaching, then you are truly my disciples; and you shall know the Truth, and the Truth will make you free." 32

"We are descendants of Abraham," they answered, 33
 "and have never at any time been in slavery to any one. What do those words of yours mean, 'You shall become free'?"

"In most solemn truth I tell you," replied Jesus, 34
 "that every one who commits sin is the slave of sin. Now a slave does not remain permanently in his master's house, but a son does. If then the Son shall make you free, you will be free indeed. You are descendants of Abraham, I know; but you want to kill me, because my teaching gains no ground within you. The words I speak are those I have learnt in the presence of the Father. Therefore you also should do what you have heard from your father." 35 36 37 38

"Our father is Abraham," they said. 39

"If you were Abraham's children," replied Jesus, "it is Abraham's deeds that you would be doing. But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that. You are doing the deeds of your father." 40 41

"We," they replied, "are not illegitimate children. We have one Father, namely God."

"If God were your Father," said Jesus, "you would love me; for it is from God that I came and I am now here. I have not come of myself, but *He* sent me. How is it you do not understand me when I speak? It is because you cannot bear to listen to my words. The father whose sons you are is the Devil; and you desire to do what gives him pleasure. *He* was a murderer from the beginning, and does not stand firm in the truth—for there is no truth in him. 42 43 44

Whenever he utters his lie, he utters it out of his own store ; for he is a liar, and the father of lies. But 45 because I speak the truth, you do not believe me. Which of *you* convicts me of sin? If I speak the 46 truth, why do you not believe me? He who is the 47 child of God listens to God's words. You do not listen to them : and why? It is because you are not God's children."

Jesus "Are we not right," answered the Jews, 48
accused of "in saying that you are a Samaritan and
being a are possessed by a demon?"
Demoniac "I am not possessed by a demon," 49
replied Jesus. "On the contrary I honour my Father, and you dishonour me. I, however, am not aiming at 50 glory for myself : there is One who aims at glory for me—and who judges. In most solemn truth I tell 51 you that if any one shall have obeyed my teaching he shall in no case ever see death."

"Now," exclaimed the Jews, "we know that you 52 are possessed by a demon. Abraham died, and so did the Prophets, and yet *you* say, 'If any one shall have obeyed my teaching, he shall in no case ever taste death.' Are you really greater than our forefather 53 Abraham? For he died. And the prophets died. Who do you make yourself out to be?"

"Were I to glorify myself," answered Jesus, "I 54 should have no real glory. There is One who glorifies me—namely my Father, who you say is your God. You do not know Him, but I know Him perfectly ; 55 and were I to deny my knowledge of Him, I should resemble you, and be a liar. On the contrary I do know Him, and I obey His commands. Abraham 56 your forefather exulted in the hope of seeing my day : and he saw it, and was glad."

"You are not yet fifty years old," cried the Jews, 57
"and have you seen Abraham?"

"In most solemn truth," answered Jesus, "I tell 58 you that before Abraham came into existence, I am."

Thereupon they took up stones with which to 59

stone Him, but He hid Himself and went away out of the Temple.

A blind Man receives Sight As He passed by, He saw a man who 1 9
had been blind from his birth. So His 2
disciples asked Him,

“Rabbi, who sinned—this man or his parents—that he was born blind?”

“Neither he nor his parents sinned,” answered 3
Jesus, “but he was born blind in order that God’s 4
mercy might be openly shown in him. We must do 4
the works of Him who sent me while there is daylight, 5
Night is coming on, when no one can work. When 5
I am in the world, I am the Light of the world.”

After thus speaking, He spat on the ground, and 6
then, kneading the dust and spittle into clay, He 6
smeared the clay over the man’s eyes and said to him, 7

“Go and wash in the pool of Siloam”—the name means ‘Sent.’

So he went and washed his eyes, and returned able to see.

His Acquaintances question him His neighbours, therefore, and the other 8
people to whom he had been a familiar 8
object because he was a beggar, began 8
asking,

“Is not this the man who used to sit and beg?”

“Yes, it is,” replied some of them. 9

“No, it is not,” said others, “but he is like him.”

His own statement was,

“I am the man.”

“How then were your eyes opened?” they asked. 10

“He whose name is Jesus,” he answered, “made 11
clay and smeared my eyes with it, and then told me 11
to go to Siloam and wash. So I went and washed 11
and obtained sight.”

“Where is he?” they inquired, but the man did 12
not know.

The Pharisees question him They brought him to the Pharisees— 13
the man who had been blind. Now the 14
day on which Jesus made the clay and 14
opened the man’s eyes was the Sabbath.

So the Pharisees renewed their questioning as to how 15
he had obtained his sight.

"He put clay on my eyes," he replied, "and I
washed, and now I can see."

This led some of the Pharisees to say, 16

"That man has not come from God, for he does not
keep the Sabbath."

"How is it possible for a bad man to do such
miracles?" argued others.

And there was a division among them. So again 17
they asked the once blind man,

"What is your account of him?—for he opened
your eyes."

"He is a Prophet," he replied.

The Pharisees appeal to his Parents The Jews, however, did not believe the 18
statement concerning him—that he had
been blind and had obtained his sight—
until they called his parents and asked them, 19

"Is this your son, who you say was born blind?
How is it then that he can now see?"

"We know," replied the parents, "that this is our 20
son and that he was born blind; but how it is that he 21
can now see or who has opened his eyes we do not
know. Ask him himself; he is of full age; he him-
self will give his own account of it."

Such was their answer, because they were afraid of 22
the Jews; for the Jews had already settled among
themselves that if any one should acknowledge Jesus
as the Christ, he should be excluded from the
synagogue. That was why his parents said, 23

"He is of full age: ask him himself."

The Pharisees drive the Man away A second time therefore they called the 24
man who had been blind, and said,
"Give God the praise: we know that
that man is a sinner."

"Whether he is a sinner or not, I do not know," he 25
replied; "one thing I know—that I was once blind
and that now I can see."

"What did he do to you?" they asked; "how did 26
he open your eyes?"

"I have told you already," he replied, "and you 27
did not listen to me. Why do you want to hear
it again? Do you also mean to be disciples of
his?"

Then they railed at him, and said, 28

"You are that man's disciple, but we are disciples
of Moses. We know that God spoke to Moses; but 29
as for this fellow we do not know where he comes
from."

"Why, this is marvellous!" the man replied; "you 30
do not know where he comes from, and yet he has
opened my eyes! We know that God does not listen 31
to bad people, but that if any one is a God-fearing
man and obeys Him, to him He listens. From the 32
beginning of the world such a thing was never heard
of as that any one should open the eyes of a man
blind from his birth. Had that man not come from 33
God, he could have done nothing."

"You," they replied, "were wholly begotten and 34
born in sin, and do *you* teach *us*?"

And they put him out of the synagogue.

Jesus heard that they had done this. So 35
Jesus finds him having found him, He asked him,

"Do you believe in the Son of God?"

"Who is He, Sir?" replied the man. "Tell me, so 36
that I may believe in Him."

"You have seen Him," said Jesus; "and not only 37
so: He is now speaking to you."

"I believe, Sir," he said. 38

And he threw himself at His feet.

"I came into this world," said Jesus, "to 39
The Blind- judge men, that those who do not see
ness of the may see, and that those who do see may
Pharisees become blind."

These words were heard by those of the Pharisees 40
who were present, and they asked Him,

"Are *we* also blind?"

"If you were blind," answered Jesus, "you would 41
have no sin; but as a matter of fact you boast that you
see. So your sin remains!"

“ In most solemn truth I tell you that the **1 10**
 ‘The
 Sheepfold’ man who does not enter the sheepfold
 by the door, but climbs over some other
 way, is a thief and a robber. But he who enters by **2**
 the door is the shepherd of the sheep. To him the **3**
 porter opens the door, and the sheep hear his voice ;
 and he calls his own sheep by their names and leads
 them out. When he has brought out his own sheep— **4**
 all of them—he walks at the head of them ; and the
 sheep follow him, because they know his voice. But **5**
 a stranger they will by no means follow, but will run
 away from him, because they do not know the voice
 of strangers.”

Jesus spoke to them in this figurative language, but **6**
 they did not understand what He meant.

Again therefore Jesus said to them, **7**
 ‘The Door’ “ In most solemn truth I tell you that
 of the “ I am the Door of the sheep. All who have **8**
 Sheepfold I am the Door of the sheep. All who have
 come before me are thieves and robbers ;
 but the sheep would not listen to them. I am the **9**
 Door. If any one enter by me, he will find safety,
 and will go in and out and find pasture. The thief **10**
 comes only to steal and kill and destroy : I have come
 that they may have Life, and may have it in abun-
 dance.

“ I am the Good Shepherd. A good **11**
 ‘The Good
 Shepherd’ shepherd lays down his very life for the
 sheep. The hired servant—one who is **12**
 not a shepherd and does not own the sheep—no
 sooner sees the wolf coming than he leaves the sheep
 and runs away ; and the wolf worries and scatters
 them. For he is only a hired servant and cares **13**
 nothing for the sheep.

“ I am the Good Shepherd. And I know my sheep **14**
 and my sheep know me, just as the Father knows me **15**
 and I know the Father ; and I am laying down my
 life for the sheep. I have also other sheep—which do **16**
 not belong to this fold. Those also I must bring, and
 they will listen to my voice ; and they shall become
 one flock under one Shepherd. For this reason my **17**

Father loves me, because I am laying down my life in order to receive it back again. No one is taking it away from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This is the command I received from my Father." 18

Again there arose a division among the Jews because of these words. Many of them said, 19 20

"He is possessed by a demon and is mad. Why do you listen to him?"

Others argued, 21

"That is not the language of a demoniac : and can a demon open blind men's eyes?"

The Dedication Festival came on in 22
 Jesus ap- Jerusalem. It was winter, and Jesus was 23
 peals to His walking in the Temple in Solomon's
 Miracles

Portico, when the Jews gathered round 24
 Him and kept asking Him,

"How long do you mean to keep us in suspense ? If you are the Christ, tell us so plainly."

"I have told you," answered Jesus, "and you do 25
 not believe. The deeds that I do in my Father's name —they give testimony about me. But you do not 26
 believe, because you are not my sheep. My sheep 27
 listen to my voice, and I know them, and they follow me. I give them the Life of the Ages, and they shall 28
 never, never perish, nor shall any one wrest them from my hand. What my Father has given me is 29
 more precious than all besides ; and no one is able to wrest anything from my Father's hand. I and the 30
 Father are one."

Again the Jews brought stones with 31
 The Jews which to stone Him. Jesus remonstrated 32
 talk of killing Him with them.

"Many good deeds," He said, "have I shown you as coming from the Father ; for which of them are you going to stone me ?"

"For no good deed," the Jews replied, "are we going 33
 to stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God."

“Does it not stand written in your Law,” replied 34
 Jesus, “‘I SAID, YOU ARE GODS’ (Ps lxxxii. 6)? If 35
 those to whom God’s word was addressed are called
 gods (and the Scripture cannot be annulled), how is it 36
 that you say to one whom the Father consecrated and
 sent into the world, ‘You are blaspheming,’ because
 I said, ‘I am God’s Son’? If the deeds I do are not 37
 my Father’s deeds, do not believe me. But if they 38
 are, then even if you do not believe me, at least
 believe the deeds, that you may know and see clearly
 that the Father is in me, and that I am in the
 Father.”

This made them once more try to arrest Him, but 39
 He withdrew out of their power.

Then He went away again to the other 40
He crosses side of the Jordan, to the place where John
the Jordan had been baptizing at first; and there He
 stayed. Large numbers of people also came to Him. 41
 Their report was,

“John did not work any miracle, but all that John
 said about this Teacher was true.”

And many became believers in Him there. 42

Now a certain man, named Lazarus, of 1 1
The illness Bethany, was lying ill—Bethany being the
of Lazarus village of Mary and her sister Martha. (It 2
 was the Mary who poured the perfume over the Lord
 and wiped His feet with her hair, whose brother
 Lazarus was ill.) So the sisters sent to Him to say, 3
 “Master, he whom you hold dear is ill.”

Jesus received the message and said, 4

“This illness is not to end in death, but is to
 promote the glory of God, in order that the Son of
 God may be glorified by it.”

Now Jesus loved Martha, and her sister, 5
Jesus goes and Lazarus. When, however, He heard 6
to Bethany that Lazarus was ill, He still remained two
 days in that same place. Then, after that, He said to 7
 the disciples,

“Let us return to Judaea.”

“Rabbi,” exclaimed the disciples, “the Jews have 8

just been trying to stone you, and do you think of going back there again?"

"Are there not twelve hours in the day?" replied 9
Jesus. "If any one walks in the daytime, he does not stumble—because he sees the light of this world. But if a man walks by night, he does 10
stumble, because the light is not in him."

He said this, and afterwards He added, 11
"Our friend Lazarus is sleeping, but I will go and wake him."

"Master," said the disciples, "if he is asleep he 12
will recover."

Now Jesus had spoken of his death, but they 13
thought He referred to the rest taken in ordinary sleep. So then He told them plainly, 14

"Lazarus is dead; and for your sakes I am glad I 15
was not there, in order that you may believe. But let us go to him."

"Let us go also," Thomas, the Twin, said to his 16
fellow disciples, "that we may die with him."

On His arrival Jesus found that Lazarus 17
Lazarus was had already been three days in the tomb.
now dead
and buried Bethany was near Jerusalem, the distance 18
being a little less than two miles;
and a considerable number of the Jews were with 19
Martha and Mary, having come to express sympathy with them on the death of their brother. Martha, 20
however, as soon as she heard the tidings, "Jesus is coming," went to meet Him; but Mary remained sitting in the house. So Martha came and spoke to 21
Jesus.

"Master, if you had been here," she said, "my brother would not have died. And even now I know 22
that whatever you ask God for, God will give you."

"Your brother shall rise again," replied Jesus. 23

"I know," said Martha, "that he will 24
'The Resur- rise again at the resurrection, on the last
rection and
the Life' day."

"I am the Resurrection and the Life," 25
said Jesus; "he who believes in me, even if he has

died, he shall live ; and every one who is living and 26
is a believer in me shall never, never die. Do you
believe this ?”

“Yes, Master,” she replied ; “I thoroughly believe 27
that you are the Christ, the Son of God, who was to
come into the world.”

After saying this, she went and called her sister 28
Mary privately, telling her,

“The Rabbi is here and is asking for you.”

So she, on hearing that, rose up quickly to go to 29
Him. Now Jesus was not yet come into the village, 30
but was still at the place where Martha had met Him.
So the Jews who were with Mary in the house 31
sympathizing with her, when they saw that she had
risen hastily and had gone out, followed her, supposing
that she was going to the tomb to weep aloud there.

Mary then, when she came to Jesus and 32
saw Him, fell at His feet and exclaimed,
Lazarus brought back to Life “Master, if you had been here, my
brother would not have died.”

Seeing her weeping aloud and the Jews in like 33
manner weeping who had come with her, Jesus,
curbing the strong emotion of His spirit, though
deeply troubled, asked them, 34

“Where have you laid him ?”

“Master, come and see,” was their reply.

Jesus wept. 35

“See how dear he held him,” said the Jews. 36

But others of them asked, 37

“Was this man who opened the blind man’s eyes
unable to prevent this man from dying ?”

Jesus, however, again restraining His strong feeling, 38
came to the tomb. It was a cave, and a stone had
been laid against the mouth of it.

“Take away the stone,” said Jesus. 39

Martha, the sister of the dead man, exclaimed,

“Master, by this time there is a foul smell ; for it is
three days since he died.”

“Did I not promise you,” replied Jesus, “that if 40
you believe, you shall see the glory of God ?”

So they removed the stone. Then Jesus lifted up 41
His eyes and said,

"Father, I thank Thee that Thou hast heard me. 42
I know that Thou always hearest me; but for the
sake of the crowd standing round I have said
this—that they may believe that Thou didst send
me."

After speaking thus, He called out in a loud voice, 43
"Lazarus, come out."

The dead man came out, his hands and feet 44
wrapped in cloths, and his face wrapped round with a
towel.

"Untie him," said Jesus, "and let him go free."

Thereupon a considerable number of the 45
Sympathy Jews—namely those who had come to
and Mary and had witnessed His deeds—
Opposition became believers in Him; though some of 46
them went off to the Pharisees and told them what
He had done.

Therefore the High Priests and the 47
Christ's Pharisees held a meeting of the Sanhedrin.
Death for "What steps are we taking?" they
others asked one another; "for this man is
predicted performing a great number of miracles. If we leave 48
him alone in this way, everybody will believe in him,
and the Romans will come and blot out both our city
and our nation."

But one of them, named Caiaphas, being High 49
Priest that year, said,

"You know nothing about it. You do not reflect 50
that it is to your interest that one man should die
for the People rather than the whole nation
perish."

It was not as a mere man that he thus spoke. But 51
being High Priest that year he was inspired to declare
that Jesus was to die for the nation, and not for the 52
nation only, but in order to unite into one body all
the far-scattered children of God. So from that day 53
forward they planned and schemed in order to put
Him to death.

Therefore Jesus no longer went about 54
 Jesus with- openly among the Jews, but He left that
 draws to neighbourhood and went into the district
 Ephraim near the Desert, to a town called Ephraim,
 and remained there with the disciples. The Jewish 55
 Passover was coming near, and many from that
 district went up to Jerusalem before the Passover,
 to purify themselves. They therefore looked out for 56
 Jesus, and asked one another as they stood in the
 Temple,

“What do you think?—will he come to the Festival at all?”

Now the High Priests and the Pharisees had issued 57
 orders that if any one knew where He was, he should
 give information, so that they might arrest Him.

Jesus, however, six days before the 1 12
 Mary's costly Gift Passover, came to Bethany, where Lazarus
 was whom He had raised from the dead,
 So they gave a dinner there in honour of Jesus, at 2
 which Martha waited at table, but Lazarus was one
 of the guests who were with Him. Availing herself 3
 of the opportunity, Mary took a pound weight of pure
 spikenard, very costly, and poured it over His feet,
 and wiped His feet with her hair, so that the house
 was filled with the fragrance of the perfume. Then 4
 said Judas (the Iscariot, one of the Twelve—the one
 who afterwards betrayed Jesus),

“Why was not that perfume sold for 300 shillings 5
 and the money given to the poor?”

The reason he said this was not that he cared for 6
 the poor, but that he was a thief, and that being in
 charge of the money-box, he used to steal what was 7
 put into it. But Jesus interposed.

“Do not blame her,” He said, “allow her to have
 kept it for the time of my preparation for burial. For 8
 the poor you always have with you, but you have
 not me always.”

Now it became widely know among the Jews that 9
 Jesus was there; but they came not only on His
 account, but also in order to see Lazarus whom He

had brought back to life. The High Priests, how- 10
 ever, consulted together to put Lazarus also to death,
 for because of him many of the Jews left them and 11
 became believers in Jesus.

The next day a great crowd of those 12
 who had come to the Festival, hearing
 that Jesus was coming to Jerusalem, took 13
 branches of the palm trees and went out
 to meet Him, shouting as they went,

“God save him! BLESSINGS ON HIM WHO COMES
 IN THE NAME OF THE LORD (Ps. cxviii. 26)—even on
 the King of Israel!”

And Jesus, having procured a young ass, sat upon 14
 it, just as the Scripture says,

“FEAR NOT, DAUGHTER OF ZION! SEE, THY KING 15
 IS COMING RIDING ON AN ASS’S COLT” (Zech. ix. 9).

The meaning of this His disciples did not under- 16
 stand at the time; but after Jesus was glorified they
 recollected that this was written about Him, and that
 they had done this to Him. The large number of 17
 people, however, who had been present when He
 called Lazarus out of the tomb and brought him back
 to life, related what they had witnessed. This was 18
 also why the crowd came to meet Him, because they
 had heard of His having performed that miracle.
 The result was that the Pharisees said among 19
 themselves,

“Observe how idle all your efforts are! The world
 is gone after him!”

Now some of those who used to come 20
 up to worship at the Festival were Greeks.
 They came to Philip, of Bethsaïda in 21
 Galilee, with the request,

“Sir, we wish to see Jesus.”

Philip came and told Andrew: Andrew and Philip 22
 told Jesus. His answer was,

“The time has come for the Son of Man to be 23
 glorified. In most solemn truth I tell you that unless 24
 the grain of wheat falls into the ground and dies, it
 remains what it was—a single grain; but that if it dies,

it yields a rich harvest. He who holds his life dear, is 25
 destroying it; and he who makes his life of no
 account in this world shall keep it to the Life of the
 Ages. If a man wishes to be my servant, let him 26
 follow me; and where I am, there too shall my
 servant be. If a man wishes to be my servant, the
 Father will honour him. Now is my soul full of 27
 trouble; and what shall I say? Father, save me
 from this hour. But for this purpose I have come to
 this hour. Father, glorify Thy name." 28

A Voice
 from Heaven

Thereupon there came a voice from the
 sky,
 "I have glorified it and will also
 glorify it again."

The crowd that stood by and heard it, said that 29
 there had been thunder. Others said,

"An angel spoke to him."

"It is not for my sake," said Jesus, "that that voice 30
 came, but for your sakes. Now is a judgement of 31
 this world: now will the Prince of this world be
 driven out. And I—if I am lifted up from the earth 32
 —will draw all men to me."

He said this to indicate the kind of death He would 33
 die. The crowd answered Him, 34

"We have heard out of the Law that the Christ
 remains for ever. In what sense do you say that
 the Son of Man must be lifted up? Who is that
 Son of Man?"

"Yet a little while," He replied, "the light is among 35
 you. Be faithful to the light that you have, for fear
 darkness should overtake you; for a man who walks
 in the dark does not know where he is going. In the 36
 degree that you have light, believe in the Light, so that
 you may become sons of Light."

Much Unbelief, yet many secret Disciples
 Jesus said this, and went away and hid
 Himself from them. But though He had 37
 performed such great miracles in their
 presence, they did not believe in Him—in 38
 order that the words of Isaiah the Prophet might be
 fulfilled,

“LORD, WHO HAS BELIEVED OUR PREACHING ?

AND THE ARM OF THE LORD—TO WHOM HAS IT
BEEN UNVEILED ?” (Isa. liii. 1.)

For this reason they were unable to believe— 39
because Isaiah said again,

“HE HAS BLINDED THEIR EYES AND MADE THEIR 40
MINDS CALLOUS,

LEST THEY SHOULD SEE WITH THEIR EYES AND
PERCEIVE WITH THEIR MINDS,

AND SHOULD TURN,

AND I SHOULD HEAL THEM ” (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His 41
glory ; and he spoke of Him. Nevertheless even 42
from among the Rulers many believed in Him.

But because of the Pharisees they did not avow
their belief, for fear they should be shut out from the
synagogue. For they loved the glory that comes 43
from men rather than the glory that comes from
God.

Jesus But Jesus cried aloud, 44
and His “ He who believes in me, believes not so
heavenly much in me, as in Him who sent me ; and 45
Father he who sees me sees Him who sent me.

I have come like light into the world, in order that no 46
one who believes in me may remain in the dark.
And if any one hears my teachings and regards them 47
not, I do not judge him ; for I did not come to judge
the world, but to save the world. He who sets me at 48
naught and does not receive my teachings is not left
without a judge : the Message which I have spoken
will judge him on the last day. Because I have not 49
spoken on my own authority ; but the Father who
sent me, Himself gave me a command what to say
and in what words to speak. And I know that His 50
command is the Life of the Ages. What therefore
I speak, I speak just as the Father has bidden me.”

Now just before the Feast of the Pass- 1 13
over this incident took place. Jesus knew
that the time had come for Him to leave
this world and go to the Father ; and having loved

His own who were in the world, He loved them to the end. While supper was proceeding, the Devil 2 having by this time suggested to Judas Iscariot, the son of Simon, the thought of betraying Him, Jesus, although He knew that the Father had put everything 3 into His hands, and that He had come forth from God and was now going to God, rose from table, threw off 4 His upper garments, and took a towel and tied it round Him. Then He poured water into a basin, and pro- 5 ceeded to wash the feet of the disciples and to wipe them with the towel which He had put round Him. When He came to Simon Peter, Peter objected. 6

"Master," he said, "are *you* going to wash my feet?"

"What I am doing," answered Jesus, "for the 7 present you do not know, but afterwards you shall know."

"Never, while the world lasts," said Peter, "shall 8 you wash my feet."

"If I do not wash you," replied Jesus, "you have no share with me."

"Master," said Peter, "wash not only my feet, but 9 also my hands and my head."

"Any one who has lately bathed," said Jesus, "does 10 not need to wash more than his feet, but is clean all over. And you my disciples are clean, and yet this is not true of all of you."

For He knew who was betraying Him, and that 11 was why He said,

"You are not all of you clean."

So after He had washed their feet, put on His 12 garments again, and returned to the table, He said to them,

"Do you understand what I have done to you? 13 You call me 'The Rabbi' and 'The Master,' and rightly so, for such I am. If I then, your Master and 14 Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an 15 example in order that you may do what I have done to you. In most solemn truth I tell you that a servant 16

is not superior to his master, nor is a messenger superior to him who sent him. If you know all this, 17 blessed are you if you act accordingly. I am not 18 speaking of all of you. I know whom I have chosen, but things are as they are in order that the Scripture may be fulfilled, which says, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME' (Ps. xli. 9). From this time forward I tell you things 19 before they happen, in order that when they do happen you may believe that I am He. In most 20 solemn truth I tell you that he who receives whoever I send receives me, and that he who receives me receives Him who sent me."

The Traitor indicated

After speaking thus Jesus was troubled 21 in spirit and said with deep earnestness,

"In most solemn truth I tell you that one of you will betray me."

The disciples began looking at one another, at a 22 loss to know to which of them He was referring. There was at table one of His disciples—the one 23 Jesus loved—reclining with his head on Jesus's bosom. Making a sign therefore to him, Simon Peter said, 24 "Tell us to whom he is referring."

So he, having his head on Jesus's bosom, leaned 25 back and asked,

"Master, who is it?"

"It is the one," answered Jesus, "for whom I shall 26 dip this piece of bread and to whom I shall give it."

Accordingly He dipped the piece of bread, and took it and gave it to Judas, the son of the Iscariot Simon. Then, after Judas had received the piece of bread, 27 Satan entered into him.

"Lose no time about it," said Jesus to him.

But why He said this no one else at the table 28 understood. Some, however, supposed that because 29 Judas had the money-box Jesus meant, "Buy what we require for the Festival," or that he should give something to the poor. So Judas took the piece 30 of bread and immediately went out. And it was night.

The new
 Law—the
 Law of Love

So when he was gone out, Jesus said, 31
 “Now is the Son of Man glorified, and
 God is glorified in Him. Moreover God 32
 will glorify Him in Himself, and will
 glorify Him without delay. Dear children, I am still 33
 with you a little longer. You will seek me, but, as I
 said to the Jews, ‘Where I am going you cannot
 come,’ so for the present I say to you. A new com- 34
 mandment I give you, to love one another; that as I
 have loved you, you also may love one another. It is 35
 by this that every one will know that you are my
 disciples—if you love one another.”

Peter's
 Denial
 foretold

“Master,” inquired Simon Peter, “where 36
 are you going?”
 “Where I am going,” replied Jesus,
 “you cannot be my follower now, but you
 shall be later.”

“Master,” asked Peter again, “why cannot I 37
 follow you now? I will lay down my life on your
 behalf.”

“You say you will lay down your life on my 38
 behalf!” said Jesus; “in most solemn truth I tell
 you that the cock will not crow before you have three
 times disowned me.”

Christ's
 Departure
 and Return

“Let not your hearts be troubled. Trust 1 14
 in God: trust in me also. In my Father's 2
 house there are many resting-places. Were
 it otherwise, I would have told you; for I
 am going to make ready a place for you. And if I 3
 go and make ready a place for you, I will return and
 take you to be with me, that where I am you also may
 be. And where I am going, you all know the way.” 4

“Master,” said Thomas, “we do not know where 5
 you are going. In what sense do we know the
 way?”

“I am the Way,” replied Jesus, “and the Truth 6
 and the Life. No one comes to the Father except
 through me. If you—all of you—knew me, you 7
 would fully know my Father also. From this time
 forward you know Him and have seen Him.”

**His Union
with the
Father**

"Master," said Philip, "cause us to see 8
the Father : that is all we need."

"Have I been so long among you," 9

Jesus answered, "and yet you, Philip, do
not know me? He who has seen me has seen the
Father. How can *you* ask me, 'Cause us to see the
Father'? Do you not believe that I am in the 10
Father and that the Father is in me? The things
that I tell you all I do not speak on my own
authority : but the Father dwelling within me carries
on His own work. Believe me, all of you, that I am 11
in the Father and that the Father is in me ; or at
any rate, believe me because of what I do. In most 12
solemn truth I tell you that he who trusts in me—
the things which I do he shall do also ; and greater
things than these he shall do, because I am going to
the Father. And whatever any of you ask in my 13
name, I will do, in order that the Father may be
glorified in the Son. If you make any request of me 14
in my name, I will do it.

**The Holy
Spirit
promised to
the obedient**

"If you love me, you will obey my 15
commandments. And I will ask the 16

Father, and He will give you another
Advocate to be for ever with you—the

Spirit of truth. That Spirit the world cannot receive, 17
because it does not see Him or know Him. You
know Him, because He remains by your side and
is in you. I will not leave you bereaved : I am 18
coming to you. Yet a little while and the world will 19
see me no more, but you will see me : because I live,
you also shall live. At that time you will know that 20
I am in my Father, and that you are in me, and that
I am in you. He who has my commandments and 21
obeys them—he it is who loves me. And he who
loves me will be loved by my Father, and I will
love him and will clearly reveal myself to him."

**Obedience
and Love
find God**

Judas (not the Iscariot) asked, 22

"Master, how is it that you will reveal
yourself clearly to us and not to the
world?"

"If any one loves me," replied Jesus, "he will 23
obey my teaching; and my Father will love him,
and we will come to him and make our home with
him. He who has no love for me does not obey my 24
teaching; and yet the teaching to which you are
listening is not mine, but is the teaching of the
Father who sent me.

The Holy Spirit the great Teacher "All this I have spoken to you while 25
still with you. But the Advocate, the 26
Holy Spirit whom the Father will send
at my request, will teach you everything,
and will bring to your memories all that I have said
to you. Peace I leave with you: my own peace I 27
give to you. It is not as the world gives its greetings
that I give you peace. Let not your hearts be
troubled or dismayed.

Christ's Departure to the Father "You heard me say to you, 'I am going 28
away, and yet I am coming to you.' If
you loved me, you would have rejoiced
because I am going to the Father; for the
Father is greater than I am. I have now told you 29
before it comes to pass, that when it has come to
pass you may believe. In future I shall not talk 30
much with you, for the Prince of this world is
coming. And yet in me he has nothing; but it is in 31
order that the world may know that I love the
Father, and that it is in obedience to the command
which the Father gave me that I thus act. Rise,
let us be going."

The True Vine and its Branches "I am the Vine—the True Vine, and my 1 15
Father is the vine-dresser. Every branch 2
in me—if it bears no fruit, He takes
away; and every branch that bears fruit
He prunes, that it may bear more fruit. Already 3
you are cleansed—through the teaching which I
have given you. Continue in me, and let me con- 4
tinue in you. Just as the branch cannot bear fruit
of itself—that is, if it does not continue in the vine—
so neither can you if you do not continue in me. I 5
am the Vine, you are the branches. He who con-

tinues in me and in whom I continue bears abundant fruit, for apart from me you can do nothing. If any one does not continue in me, he is like the unfruitful branch which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned.

A close Union with Christ through Obedience "If you continue in me and my sayings 7 continue in you, ask what you will and it shall be done for you. By this is God 8 glorified—by your bearing abundant fruit and thus being true disciples of mine. As 9

the Father has loved me, I have also loved you: continue in my love. If you obey my commands, 10 you will continue in my love, as I have obeyed my Father's commands and continue in His love.

The Joy which will result "These things I have spoken to you in 11 order that I may have joy in you, and that your joy may become perfect. This 12 is my commandment to you, to love one another as I have loved you. No one has greater 13 love than this—a man laying down his life for his friends. You are my friends, if you do what I 14 command you. No longer do I call you servants, 15 because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me, but it 16 is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that whatever petition you present to the Father in my name He may give you.

The World will hate and persecute "Thus I command you to love one 17 another. If the world hates you, re- 18 member that it has first had me as the fixed object of its hatred. If you belonged 19 to the world, the world would love its own property. But because you do not belong to the world, and I have chosen you out of the world—for that reason the world hates you. Bear in mind what I said to 20 you, 'A servant is not superior to his master.' If

they have persecuted me, they will also persecute you : if they have obeyed my teaching, they will obey yours also. But they will inflict all this suffering upon you on account of your bearing my name—because they do not know Him who sent me. 21

The Guilt of sinning against Light “If I had not come and spoken to them, they would have had no sin ; but as the case stands they are without excuse for their sin. He who hates me hates my Father also. If I had not done among them, as I have, such miracles as no one else ever did, they would have had no sin ; but they have in fact seen and also hated both me and my Father. But this has been so, in order that the saying may be fulfilled which stands written in their Law, ‘THEY HAVE HATED ME WITHOUT ANY REASON’ (Ps. xxxv. 19 ; lxix. 4). 22 23 24 25

Inward Light and external Testimony “When the Advocate is come whom I will send to you from the Father’s presence—the Spirit of Truth who comes forth from the Father’s presence—He will be a witness concerning me. And you also are witnesses, because you have been with me from the first. 26 27

Excommunication and Martyrdom foretold “These things I have spoken to you in order to clear stumbling-blocks out of your path. You will be excluded from the synagogues ; nay more, the time is coming when any one who has murdered one of you will suppose he is offering service to God. And they will do these things because they have failed to recognize the Father and to discover who I am. But I have spoken these things to you in order that when the time for their accomplishment comes you may remember them, and may recollect that I told you. I did not, however, tell you all this at first, because I was still with you. But now I am returning to Him who sent me ; and not one of you asks me where I am going. But grief has filled your hearts because I have said all this to you. 1 16 2 3 4 5 6

The Holy Spirit to come when Jesus went away “Yet it is the truth that I am telling you 7
—it is to your advantage that I go away. For unless I go away, the Advocate will not come to you; but if I go, I will send Him to you. And He, when He comes, 8
will convict the world in respect of sin, of righteousness, and of judgement;—of sin, because they do not 9
believe in me; of righteousness, because I am going 10
to the Father, and you will no longer see me; of 11
judgement, because the Prince of this world is under sentence.

Truth, and our Capacity for receiving it “I have much more to say to you, but 12
you are unable at present to bear the burden of it. But when He has come— 13
the Spirit of Truth—He will guide you into all the truth. For He will not speak as Himself originating what He says, but all that He hears He will speak, and He will make known the future to you. He will glorify me, because He will take of 14
what is mine and will make it known to you. Every- 15
thing that the Father has is mine; that is why I said that the Spirit of Truth takes of what is mine and will make it known to you.

Eternal Joy would follow brief Sorrow “A little while and you see me no 16
more, and again a little while and you shall see me.”

Some of His disciples therefore said to 17
one another,

“What does this mean which He is telling us, ‘A little while and you do not see me, and again a little while and you shall see me,’ and ‘Because I am going to the Father’?”

So they asked one another repeatedly, 18

“What can that ‘little while’ mean which He speaks of? We do not understand His words.”

Jesus perceived that they wanted to ask Him, and 19
He said,

“Is this what you are questioning one another about—my saying, ‘A little while and you do not see me, and again a little while and you shall see me’? In 20

most solemn truth I tell you that you will weep aloud and lament, but the world will be glad. You will mourn, but your grief will be turned into gladness. A woman, when she is in labour, has sorrow, because 21 her time has come. But when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So 22 you also now have sorrow ; but I shall see you again, and your hearts will be glad, and your gladness no one will take away from you. You will put 23 no questions to me then.

Prayer in Christ's Name "In most solemn truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have 24 not asked for anything in my name : ask, and you shall receive, that your hearts may be filled with gladness.

Later on He would speak more plainly "All this I have spoken to you in 25 veiled language. The time is coming when I shall no longer speak to you in veiled language, but will tell you about the Father in plain words. At that time you will make 26 your requests in my name ; and I do not promise to ask the Father on your behalf, for the Father Himself 27 holds you dear, because you have held me dear and have believed that I came from the Father's presence. I came from the Father and have come into the world. 28 Again I am leaving the world and am going to the Father."

"Ah, now you are using plain language," said 29 His disciples, "and are uttering no figure of speech ! Now we know that you have all know- 30 ledge, and do not need to be pressed with questions. Through this we believe that you came from God."

"Do you at last believe?" replied Jesus. "Remem- 31, 32 ber that the time is coming, nay, has already come, for you all to be dispersed each to his own home and to leave me alone. And yet I am not alone, for the Father is with me.

Concluding Words of Encouragement "I have spoken all this to you in order 33
that in me you may have peace. In the
world you have affliction. But keep up
your courage : *I have won the victory over*
the world."

Christ prays for Himself When Jesus had thus spoken, He raised 1 17
His eyes towards Heaven and said,

"Father, the hour has come. Glorify
Thy Son that the Son may glorify Thee ; even as 2
Thou hast given Him authority over all mankind, so
that on all whom Thou hast given Him He may
bestow the Life of the Ages. And in this consists the 3
Life of the Ages—in knowing Thee the only true God
and Jesus Christ whom Thou hast sent. I have glori- 4
fied Thee on earth, having done perfectly the work
which by Thine appointment has been mine to do.
And now, Father, do Thou glorify me in Thine own 5
presence, with the glory that I had in Thy presence
before the world existed.

Christ prays for His Apostles "I have revealed Thy perfections to the 6
men whom Thou gavest me out of the
world. Thine they were, and Thou gavest
them to me, and they have obeyed Thy
message. Now they know that whatever Thou hast 7
given me is from Thee. For the truths which Thou 8
didst teach me I have taught them. And they have
received them, and have known for certain that I
came out from Thy presence, and have believed that
Thou didst send me.

"I am making request for them : for the world 9
I do not make any request, but for those whom Thou
hast given me. Because they are Thine, and every-
thing that is mine is Thine, and everything that is
Thine is mine ; and I am crowned with glory in 10
them. I am now no longer in the world, but they 11
are in the world and I am coming to Thee.

"Holy Father, keep them true to Thy name—the
name which Thou hast given me to bear—that they
may be one, even as we are. While I was with them 12
I kept them true to Thy name—the name Thou hast

given me to bear—and I kept watch over them, and not one of them is lost but only he who is doomed to destruction—that the Scripture may be fulfilled.

“But now I am coming to Thee, and I speak these 13 words while I am in the world, in order that they may have my gladness within them filling their hearts. I have given them Thy Message, and the 14 world has hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask that Thou wilt remove them out of the 15 world, but that Thou wilt protect them from the Evil one. They do not belong to the world, just as I 16 do not belong to the world. Make them holy in the 17 truth: Thy Message is truth. Just as Thou didst 18 send me into the world, I also have sent them; and on their behalf I consecrate myself, in order 19 that they may become perfectly consecrated in truth.

Christ prays
for His
future
Followers “Nor is it for them alone that I make 20 request. It is also for those who trust in me through their teaching; that they may all 21 be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me. And 22 the glory which Thou hast given me I have given them, that they may be one, just as we are one: I in 23 them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me.

“Father, those whom Thou hast given me—I 24 desire that where I am they also may be with me, that they may see the glory—my glory—my gift from Thee, which Thou hast given me because Thou didst love me before the creation of the world. And, right- 25 eous Father, though the world has failed to recognize Thee, I have known Thee, and these have perceived that Thou didst send me. And I have made known 26 Thy name to them and will make it known, that the love with which Thou hast loved me may be in them, and that I may be in them.”

Judas brings armed Men After offering this prayer Jesus went out **1 18**
 with His disciples to a place on the further
 side of the Ravine of the Cedars, where
 there was a garden which He entered—
 Himself and His disciples. Now Judas also, who at **2**
 that very time was betraying Him, knew the place, for
 Jesus had often resorted there with His disciples. So **3**
 Judas, followed by the battalion and by a detachment
 of the Temple police sent by the High Priests and
 Pharisees, came there with torches and lamps and
 weapons. Jesus therefore, knowing all that was **4**
 about to befall Him, went out to meet them.

“Who are you looking for?” He asked them.

“For Jesus the Nazarene,” was the answer. **5**

“I am he,” He replied.

(Now Judas who was betraying Him was also
 standing with them.) As soon then as He said to **6**
 them, “I am he,” they went backwards and fell
 to the ground. Again therefore He asked them, **7**

“Who are you looking for?”

“For Jesus the Nazarene,” they said.

“I have told you,” replied Jesus, “that I am he. **8**
 If therefore you are looking for me, let these my
 disciples go their way.”

He made this request in order that the words He **9**
 had spoken might be fulfilled,

“As for those whom Thou hast given me, I have not
 lost one.”

Peter's rash Act Simon Peter, however, having a sword, **10**
 drew it, and, aiming at the High Priest's
 servant, cut off his right ear. The ser-
 vant's name was Malchus. Jesus therefore said to **11**
 Peter,

“Put back your sword. Shall I refuse to drink the
 cup of sorrow which the Father has given me to
 drink?”

Jesus arrested and taken to Annas So the battalion and their tribune and **12**
 the Jewish police closed in, and took Jesus
 and bound Him. They then brought Him **13**
 to Annas first; for Annas was the father-

in-law of Caiaphas who was High Priest that year. (It was this Caiaphas who had advised the Jews, 14 saying,

"It is to your interest that one man should die for the People.")

Meanwhile Simon Peter was following 15
 Jesus, and so also was another disciple.
 Peter disowns his Master The latter was known to the High Priest, 16
 and went in with Jesus into the court of
 the High Priest's palace. But Peter remained 16
 standing outside the door, till the disciple who was
 acquainted with the High Priest came out and in-
 duced the portress to let Peter in. This led the girl, 17
 the portress, to ask Peter,

"Are you also one of this man's disciples?"

"No, I am not," he replied.

Now because it was cold the servants and the 18
 police had lighted a charcoal fire, and were
 standing and warming themselves; and Peter
 too remained with them, standing and warming
 himself.

So the High Priest questioned Jesus 19
 about His disciples and His teaching.

Annas questions Jesus "As for me," replied Jesus, "I have 20
 spoken openly to the world. I have con-
 tinually taught in some synagogue or in the Temple
 where all the Jews are wont to assemble, and I have
 said nothing in secret. Why do you question 21
 me? Question those who heard what it was I
 said to them: these witnesses here know what I
 said."

Upon His saying this, one of the officers standing 22
 by struck Him with his open hand, asking Him as he
 did so,

"Is that the way you answer the High Priest?"

"If I have spoken wrongly," replied Jesus, "bear 23
 witness to it as wrong; but if rightly, why that
 blow?"

So Annas sent Him bound to Caiaphas the High 24
 Priest.

Peter again disowns his Master But Simon Peter remained standing 25
and warming himself, and this led to their
asking him,

“Are you also one of his disciples?”

He denied it, and said,

“No, I am not.”

One of the High Priest’s servants, a relative of the 26
man whose ear Peter had cut off, said,

“Did I not see you in the garden with him?”

Once more Peter denied it, and immediately a cock 27
crowed.

Christ taken before the Roman Governor So they brought Jesus from Caiaphas’s 28
house to the Praetorium. It was the early
morning, and they would not enter the
Praetorium themselves for fear of defile-
ment, and in order that they might be able to eat the
Passover. Accordingly Pilate came out to them and 29
inquired,

“What accusation have you to bring against this
man?”

“If the man were not a criminal,” they replied, 30
“we would not have handed him over to you.”

“Take him yourselves,” said Pilate, “and judge 31
him by your Law.”

“We have no power,” replied the Jews, “to put any
man to death.”

They said this that the words might be fulfilled in 32
which Jesus predicted the kind of death He was to
die.

Pilate questions Him Re-entering the Praetorium, therefore, 33
Pilate called Jesus and asked Him,
“Are you the King of the Jews?”

“Do you say this of yourself, or have 34
others told it you about me?” replied Jesus.

“Am I a Jew?” exclaimed Pilate; “it is your own 35
nation and the High Priests who have handed you
over to me. What have you done?”

“My kingdom,” replied Jesus, “does not belong to 36
this world. If my kingdom did belong to this world,
my subjects would have resolutely fought to save me

from being delivered up to the Jews. But, as a matter of fact, my kingdom has not this origin."

"So then *you* are a king!" rejoined Pilate. 37

"Yes," said Jesus, "you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice."

"What is truth?" said Pilate. 38

Pilate willing to release Him But no sooner had he spoken the words than he went out again to the Jews and told them,

"I find no crime in him. But you have a custom that I should release one prisoner to you at the Pass-over. So shall I release to you the King of the Jews?" 39

With a roar of voices they again cried out, saying, 40

"Not this man, but Barabbas!"

Now Barabbas was a robber.

Then Pilate took Jesus and scourged 1 19

Jesus scourged and mocked Him. And the soldiers, twisting twigs of 2
thorn into a wreath, put it on His head,
and threw round Him a crimson cloak.

Then they began to march up to Him, saying in a 3
mocking voice,

"Hail, King of the Jews!"

And they struck Him with the palms of their hands.

Once more Pilate came out and said to 4

Pilate pronounces Him innocent the Jews,

"See, I am bringing him out to you to let you clearly understand that I find no crime

in him."

So Jesus came out, wearing the wreath of thorns 5
and the crimson cloak. And Pilate said to them,

"See, there is the man."

As soon then as the High Priests and the officers 6
saw Him, they shouted,

"To the cross! To the cross!"

"Take him yourselves and crucify him," said Pilate; "for I, at any rate, find no crime in him."

"We," replied the Jews, "have a Law, and in 7

accordance with that Law he ought to die, for having claimed to be the Son of God."

He again questions Him More alarmed than ever, Pilate no 8 sooner heard these words than he re- 9 entered the Praetorium and began to question Jesus.

"What is your origin?" he asked.

But Jesus gave him no answer

"Do you refuse to speak even to me?" asked 10 Pilate; "do you not know that I have it in my power either to release you or to crucify you?"

"You would have had no power whatever over 11 me," replied Jesus, "had it not been granted you from above. On that account he who has delivered me up to you is more guilty than you are."

He passes Sentence of Death Upon receiving this answer, Pilate was 12 for releasing Him. But the Jews kept shouting,

"If you release this man, you are no friend of Caesar's. Every one who sets himself up as king declares himself a rebel against Caesar."

On hearing this, Pilate brought Jesus out, and sat 13 down on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. It was the day 14 of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews,

"There is your king!"

This caused a storm of outcries, 15

"Away with him! Away with him! Crucify him!"

"Am I to crucify your king?" Pilate asked.

"We have no king, except Caesar," answered the High Priests.

Then Pilate gave Him up to them to be crucified. 16

Accordingly they took Jesus; and He went out 17

Jesus is taken to Golgotha and crucified carrying His own cross, to the place called Skull-place—or, in Hebrew, Golgotha—where they nailed Him to a cross, and two 18 others at the same time, one on each side and Jesus in the middle. And Pilate wrote 19

a notice and had it fastened to the top of the cross. It ran thus :

JESUS THE NAZARENE, THE KING OF
THE JEWS.

Many of the Jews read this notice, for the place 20
where Jesus was crucified was near the city, and the
notice was in three languages—Hebrew, Latin, and
Greek. This led the Jewish High Priests to remon- 21
strate with Pilate.

“You should not write ‘The King of the Jews,’”
they said, “but that he claimed to be King of the Jews.”

“What I have written I have written,” was Pilate’s 22
answer.

So the soldiers, as soon as they had 23
The Soldiers crucified Jesus, took His garments, includ-
take His ing His tunic, and divided them into four
Clothes parts—one part for each soldier. The
tunic was without seam, woven from the top in one
piece. So they said to one another, 24

“Do not let us tear it. Let us draw lots for it.”

This happened that the Scripture might be fulfilled
which says,

“THEY SHARED MY GARMENTS AMONG THEM, AND
DREW LOTS FOR MY CLOTHING ” (Ps. xxii. 18).

That was just what the soldiers did.

Now standing close to the cross of Jesus 25
Mary and were His mother and His mother’s sister,
John Mary the wife of Clopas, and Mary of
Magdala. So Jesus, seeing His mother, and seeing 26
the disciple whom He loved standing near, said to
His mother,

“Behold, your son !”

Then He said to the disciple, 27

“Behold, your mother !”

And from that time the disciple received her into
his own home.

After this, Jesus, knowing that every- 28
Jesus dies thing was now brought to an end, said—
that the Scripture might be fulfilled (Ps. lxix. 21),

"I am thirsty."

There was a jar of wine standing there. With 29
this wine they filled a sponge, put it on the end of a
stalk of hyssop, and lifted it to His mouth. As soon 30
as Jesus had taken the wine, He said,

"It is finished."

And then, bowing His head, He yielded up His
spirit.

His Body
pierced Meanwhile the Jews, because it was the 31
day of Preparation for the Passover, and
in order that the bodies might not remain
on the crosses during the Sabbath (for that Sabbath
was one of special solemnity), requested Pilate to
have the legs of the dying men broken, and the
bodies removed. Accordingly the soldiers came and 32
broke the legs of the first man, and also of the other
who had been crucified with Jesus. Then they came 33
to Jesus Himself: but when they saw that He was
already dead, they refrained from breaking His legs.
One of the soldiers, however, made a thrust at His 34
side with a lance, and immediately blood and water
flowed out. This statement is the testimony of an 35
eye-witness, and it is true. He knows that he is
telling the truth—in order that you also may believe.
For all this took place that the Scripture might be 36
fulfilled which declares,

"NOT ONE OF HIS BONES SHALL BE BROKEN" (Exod.
xii. 46; Ps. xxxiv. 20).

And again another Scripture says, 37

"THEY SHALL LOOK ON HIM WHOM THEY HAVE
PIERCED" (Zech. xii. 10).

Joseph and
Nicodemus
bury it After this, Joseph of Arimathaea, who 38
was a disciple of Jesus, but for fear of the
Jews a secret disciple, asked Pilate's per-
mission to carry away the body of Jesus;
and Pilate gave him leave. So he came and removed
the body. Nicodemus too—he who at first had visited 39
Jesus by night—came bringing a mixture of myrrh
and aloes, in weight about seventy or eighty pounds.
Taking down the body they wrapped it in linen cloths 40

along with the spices, in accordance with the Jewish mode of preparing for burial. There was a garden 41 at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried. Therefore, because it was the day of Prepara- 42 tion for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

The Tomb found empty On the first day of the week, very early, 1 20 while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran, as fast as 2 she could, to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them,

“They have taken the Master out of the tomb, and we do not know where they have put Him.”

Peter and the other disciple started at once to go to 3 the tomb, both of them running, but the other disciple 4 ran faster than Peter and reached it before he did. Stooping and looking in, he saw the linen cloths lying 5 there on the ground, but he did not go in. Simon 6 Peter, however, also came, following him, and entered the tomb. There on the ground he saw the cloths; and the towel, which had been placed over 7 the face of Jesus, not lying with the cloths, but folded up and put by itself. Then the other disciple, who had 8 been the first to come to the tomb, also went in and saw and was convinced. For until now they had not 9 understood the inspired teaching, that He must rise again from among the dead (Ps. xvi. 10). Then they 10 went away and returned home.

Mary sees two Angels Meanwhile Mary remained standing 11 near the tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in, and saw two angels clothed in white raiment, sitting one at the head and one at 12 the feet where the body of Jesus had been. They 13 spoke to her,

“Why are you weeping?” they asked.

“Because,” she replied, “they have taken away my

Lord, and I do not know where they have put him."

Mary talks with Jesus While she was speaking, she turned round and saw Jesus standing there, but did not recognize Him. 14

"Why are you weeping?" He asked; "who are you looking for?" 15

She, supposing that He was the gardener, replied, "Sir, if you have carried him away, tell me where you have put him, and I will remove him."

"Mary!" said Jesus. 16

She turned to Him,

"Rabboni!" she cried in Hebrew: the word means 'Teacher!'

"Do not cling to me," said Jesus, "for I have not yet ascended to the Father. But take this message to my brethren: 'I am ascending to my Father and your Father, to my God and your God.'"

Mary of Magdala came and brought word to the disciples. 18

"I have seen the Master," she said.

And she told them that He had said these things to her.

Jesus appears to His Brethren On that same first day of the week, when it was evening and, for fear of the Jews, the doors of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them, 19

"Peace be to you!"

Having said this He showed them His hands and also His side; and the disciples were filled with joy at seeing the Master. A second time, therefore, He said to them, 20

"Peace be to you! As the Father sent me, I also now send you." 21

Having said this He breathed upon them and said,

"Receive the Holy Spirit. If you remit the sins of any persons, they remain remitted to them. If you bind fast the sins of any, they remain bound." 22

Thomas, who was absent, sceptical Thomas, one of the twelve—surnamed ‘the Twin’—was not among them when Jesus came. So the rest of the disciples told him, 24 25

“We have seen the Master!”

His reply was,

“Unless I see in his hands the wounds made by the nails and put my finger into the wound, and put my hand into his side; I will never believe it.”

Jesus appears again. Thomas worships Him A week later the disciples were again in the house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said, 26

“Peace be to you.”

Then He said to Thomas,

“Bring your finger here and feel my hands; bring your hand and put it into my side; and do not be ready to disbelieve but to believe.” 27

“My Lord and my God!” replied Thomas. 28

“Because you have seen me,” replied Jesus, “you have believed. Blessed are those who have not seen and yet have believed.” 29

The Object of the fourth Gospel There were also a great number of other signs which Jesus performed in the presence of the disciples, which are not recorded in this book. But these have been recorded in order that you may believe that He is the Christ, the Son of God, and that, through believing, you may have Life through His name. 30 31

Jesus at the Sea of Galilee After this, Jesus again showed Himself to the disciples. It was at the Lake of Tiberias. The circumstances were as follows. 1 21

The Draught of Fish Simon Peter was with Thomas, called the Twin, Nathanael of Cana in Galilee, the sons of Zabdi, and two others of the Master’s disciples. Simon Peter said to them, 2 3

“I am going fishing.”

“We will go too,” said they.

So they set out and went on board their boat; but

they caught nothing that night. When, however, day 4 was now dawning, Jesus stood on the beach, though the disciples did not know that it was Jesus. He 5 called to them.

"Children," He said, "have you any food there?"

"No," they answered.

"Throw the net in on the right hand side," He 6 said, "and you will find fish."

So they threw the net in, and now they could scarcely drag it along for the quantity of fish. This 7 made the disciple whom Jesus loved say to Peter,

"It is the Master."

Simon Peter therefore, when he heard the words, "It is the Master," drew on his fisherman's shirt—for he had not been wearing it—put on his girdle, and sprang into the water. But the rest of the 8 disciples came in the small boat (for they were not far from land—only about a hundred yards off), dragging the net full of fish.

As soon as they landed, they saw a 9 **A Meal of Bread and Fish** charcoal fire burning there, with fish broiling on it, and bread close by. Jesus 10 told them to fetch some of the fish which they had just caught. So Simon Peter went on board 11 the boat and drew the net ashore full of large fish, 153 in number; and yet, although there were so many, the net had not broken.

"Come this way and have breakfast," said 12 Jesus.

But not one of the disciples ventured to question Him as to who He was, for they felt sure that it was the Master. Then Jesus came and took the bread 13 and gave them some, and the fish in the same way. This was now the third occasion on which Jesus 14 showed Himself to the disciples after He had risen from among the dead.

When they had finished breakfast, Jesus 15 **Jesus tests Peter's Love for Him** asked Simon Peter,

"Simon, son of John, do you love me more than these others do?"

"Yes, Master," was his answer ; "you know that you are dear to me."

"Then feed my lambs," replied Jesus.

Again a second time He asked him, 16

"Simon, son of John, do you love me?"

"Yes, Master," he said, "you know that you are dear to me."

"Then be a shepherd to my sheep," He said.

A third time Jesus put the question : 17

"Simon, son of John, am I dear to you?"

It grieved Peter that Jesus asked him the third time,

"Am I dear to you?"

"Master," he replied, "you know everything, you can see that you are dear to me."

"Then feed my much-loved sheep," said Jesus. 18

"In most solemn truth I tell you that whereas, when you were young, you used to put on your girdle and walk whichever way you chose, when you have grown old you will stretch out your arms and some one else will put a girdle round you and carry you where you have no wish to go."

This He said to indicate the kind of death by which 19 that disciple would bring glory to God ; and after speaking thus He said to him,

"Follow me."

John and the Return of Jesus Peter turned round and noticed the 20 disciple whom Jesus loved following—the one who at the supper had leaned back on his breast and had asked,

"Master, who is it that is betraying you?"

On seeing him, Peter asked Jesus, 21

"And, Master, what about him?"

"If I desire him to remain till I come," replied 22 Jesus, "what concern is that of yours? You, yourself, must follow me."

Hence the report spread among the brethren that 23 that disciple would never die. Yet Jesus did not say, "He is not to die," but, "If I desire him to remain till I come, what concern is that of yours?"

**The Testi-
mony of an
Eye Witness** That is the disciple who gives his 24
testimony as to these matters, and has
written this history; and we know that
his testimony is true. But there are also 25
many other things which Jesus did—so vast a number
indeed that if they were all described in detail, I
suppose that the world itself could not contain the
books that would have to be written.

THE ACTS OF THE APOSTLES

Introduction

**The risen
Jesus seen
for six
Weeks** My former narrative, Theophilus, dealt 1 1
with all that Jesus did and taught as a
beginning, down to the day on which, after 2
giving instructions through the Holy Spirit
to the Apostles whom He had chosen, He was taken
up to Heaven. He had also, after He suffered, shown 3
Himself alive to them with many sure proofs, appearing
to them at intervals during forty days, and speaking of
the Kingdom of God. And while in their company He 4
charged them not to leave Jerusalem, but to wait for
the Father's promised gift.

"This you have heard of," He said, "from me. 5
For John indeed baptized with water, but before many
days have passed you shall be baptized with the Holy
Spirit."

Once when they were with Him, they asked Him, 6
"Master, is this the time at which you are about to
restore the kingdom for Israel?"

"It is not for you," He replied, "to know times or 7
epochs which the Father has reserved within His own
authority ; and yet you will receive power when the 8
Holy Spirit has come upon you, and you will be my
witnesses in Jerusalem and in all Judaea and Samaria
and to the remotest parts of the earth."

**Christ taken
up into
Heaven** When He had said this, and while they 9
were looking at Him, He was carried up,
and a cloud closing beneath Him hid Him
from their sight. But, while they stood 10
intently gazing into the sky as He went, suddenly
there were two men in white garments standing by 11
them, who said,

"Galilaeans, why stand looking into the sky? This

same Jesus who has been taken up from you into Heaven will come in just the same way as you have seen Him going into Heaven."

The Church in Jerusalem

The Apostles meet in Jerusalem for Prayer Then they returned to Jerusalem from 12 the mountain called the Oliveyard, which is near Jerusalem, about a mile off. They 13 entered the city, and they went up to the upper room which was now their fixed place for meeting. Their names were Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the brother of James. All of these 14 with one mind continued earnest in prayer, together with some women, and Mary the mother of Jesus, and His brothers.

Peter's Speech It was on one of these days that Peter 15 stood up in the midst of the brethren—the entire number of persons present being about 120—and said,

"Brethren, it was necessary that the Scripture 16 should be fulfilled—the prediction, I mean, which the Holy Spirit uttered by the lips of David, about Judas, who acted as guide to those who arrested Jesus. For 17 Judas was reckoned as one of our number, and a share in this ministry was allotted to him."

(Now having bought a piece of ground with the 18 money paid him for his wickedness he fell there with his face downwards, and, his body bursting open, he became disembowelled. This fact became widely 19 known to the people of Jerusalem, so that the place, received the name, in their language, of Achel-damach, which means 'The Field of Blood.')

"For it is written in the Book of Psalms, 20

"LET HIS ENCAMPMENT BE DESOLATE :

LET THERE BE NO ONE TO DWELL THERE'

(Ps. lxi. 25) ;

and

" 'HIS WORK LET ANOTHER TAKE UP' (Ps. cix. 8).

"It is necessary, therefore, that of the men who 21
have been with us all the time that the Lord Jesus went
in and out among us—beginning from His baptism by 22
John down to the day on which He was taken up
again from us into Heaven—one should be appointed
to become a witness with us as to His resurrection."

Matthias So two names were proposed, Joseph 23
selected in called Bar-Sabbas—and surnamed Justus
Place of —and Matthias. And the brethren prayed, 24
Judas saying,

"Thou, Lord, who knowest the hearts of all, show 25
clearly which of these two Thou hast chosen to
occupy the place in this ministry and Apostleship
from which Judas through transgression fell, in order
to go to his own place."

Then they drew lots between them. The lot fell 26
on Matthias, and a place among the eleven Apostles
was voted to him.

The Out- At length, on the day of the Harvest 1 2
pouring of Festival, they had all met in one place;
the Holy when suddenly there came from the sky a 2
Spirit sound as of a strong rushing blast of wind.
This filled the whole house where they were sitting;
and they saw tongues of what looked like fire dis- 3
tributing themselves over the assembly, and on the
head of each person a tongue alighted. They were 4
all filled with the Holy Spirit, and began to speak in
foreign languages according as the Spirit gave them
words to utter.

The Gift of Now there were Jews residing in Jeru- 5
Tongues salem, devout men from every part of the
 world. So when this noise was heard, 6
they came crowding together, and were amazed
because every one heard his own language spoken.
They were beside themselves with wonder, and 7
exclaimed,

"Are not all these speakers Galilaeans? How then 8
does each of us hear his own native language spoken
by them? Some of us are Parthians, Medes, Elam- 9
ites. Some are inhabitants of Mesopotamia, of

Judaea or Cappadocia, of Pontus or the Asian Province, of Phrygia or Pamphylia, of Egypt or of the 10 parts of Africa towards Cyrene. Others are visitors from Rome—being either Jews or converts from heathenism—and others are Cretans or Arabians. 11 Yet we all alike hear these Galilaeans speaking in our own language about the wonderful things which God has done.”

They were all astounded and bewildered, and asked 12 one another,

“What can this mean?”

But others, scornfully jeering, said, 13

“They are brim-full of sweet wine.”

Peter, however, together with the 14
Peter's Eleven, stood up and addressed them in a
Speech loud voice.

“Men of Judaea, and all you inhabitants of Jerusalem,” he said, “be in no uncertainty about this matter but pay attention to what I say. For this 15

is not intoxication, as you suppose, it
These being only the third hour of the day. But 16
Marvels the that which was predicted through the
Fulfilment of Prophecy Prophet Joel has happened :

“‘AND IT SHALL COME TO PASS IN THE LAST DAYS, 17
 GOD SAYS,

THAT I WILL POUR OUT MY SPIRIT UPON ALL
 MANKIND ;

AND YOUR SONS AND YOUR DAUGHTERS SHALL
 PROPHECY,

AND YOUR YOUNG MEN SHALL SEE VISIONS,

AND YOUR OLD MEN SHALL HAVE DREAMS ;

AND EVEN UPON MY BONDSERVANTS, BOTH MEN 18
 AND WOMEN,

AT THAT TIME, I WILL POUR OUT MY SPIRIT, AND
 THEY SHALL PROPHECY.

I WILL DISPLAY MARVELS IN THE SKY ABOVE. 19

AND SIGNS ON THE EARTH BELOW,

BLOOD AND FIRE, AND PILLARS OF SMOKE.

THE SUN SHALL BE TURNED INTO DARKNESS 20

AND THE MOON INTO BLOOD,

TO USHER IN THE DAY OF THE LORD—

THAT GREAT AND ILLUSTRIOUS DAY ;

AND EVERY ONE WHO CALLS ON THE NAME 21
OF THE LORD SHALL BE SAVED'

(Joel ii. 28-32).

The Resur- "Listen, Israelites, to what I say. Jesus, 22
rection of the Nazarene, a man accredited to you
Jesus of from God by miracles and marvels and
Nazareth signs which God did among you through
Him, as you yourselves know, Him—delivered up 23
through God's settled purpose and foreknowledge
—you by the hands of Gentiles have nailed to a
cross and have put to death. But God has raised 24
Him to life, having terminated the throes of death,
for, in fact, it was not possible for Him to be held
fast by death. For David says in reference to 25
Him,

" ' I CONSTANTLY FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND IN ORDER
THAT I MAY CONTINUE UNSHAKEN.

FOR THIS REASON MY HEART IS GLAD AND MY 26
TONGUE EXULTS.

MY BODY ALSO SHALL REST IN HOPE.

FOR THOU WILT NOT LEAVE ME IN THE UNSEEN 27
WORLD FORSAKEN,

NOR GIVE UP THY HOLY ONE TO UNDERGO
DECAY.

THOU HAST MADE KNOWN TO ME THE WAYS OF 28
LIFE :

THOU WILT FILL ME WITH GLADNESS IN THY
PRESENCE'

(Ps. xvi. 8-11).

"As to the patriarch David, I need hardly remind 29
you, brethren, that he died and was buried, and that
we still have his tomb among us. Being a Prophet, 30
however, and knowing that God had solemnly sworn
to him to seat a descendant of his upon his throne
(Ps. cxxxii. 11), with prophetic foresight he spoke of 31
the resurrection of the Christ, to the effect that He
was not left forsaken in the Unseen World, nor did

His body undergo decay (Ps. xvi. 10). This Jesus, 32
God has raised to life—a fact to which all of us
testify.

“Being therefore lifted high by the 33
The mighty hand of God, He has received from
promised the Father the promised Holy Spirit and
Holy Spirit has poured out this which you see and
hear. For David did not ascend into Heaven, but he 34
says himself,

“THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I MAKE THY FOES A FOOTSTOOL UNDER 35
THY FEET’ (Ps. cx. 1).

“Therefore let the whole House of Israel know 36
beyond all doubt that God has made Him both LORD
and CHRIST—this Jesus whom you crucified.”

Stung to the heart by these words, they 37
3,000 new said to Peter and the rest of the Apostles,
Adherents “Brethren, what are we to do?”
gained

“Repent,” replied Peter, “and be bap- 38
tized, every one of you, in the name of Jesus Christ,
with a view to the remission of your sins, and you
shall receive the gift of the Holy Spirit. For to you 39
belongs the promise, and to your children, and to all
who are far off, whoever the Lord our God may
call.”

And with many more appeals he solemnly warned 40
and entreated them, saying,

“Escape from this crooked generation.”

Those, therefore, who joyfully welcomed his Mes- 41
sage were baptized; and on that one day about three
thousand persons were added to them; and they were 42
constant in listening to the teaching of the Apostles
and in their attendance at the Communion, that is, the
Breaking of the Bread, and at prayer.

Fear came upon every one, and many 43
The daily marvels and signs were done by the
Life of Apostles. And all the believers kept to- 44
the Church gether, and had everything in common.
They sold their lands and other property, and dis- 45

tributed the proceeds among all, according to every one's necessities. And, day by day, attending constantly in the Temple with one accord, and breaking bread in private houses, they took their meals with great happiness and single-heartedness, praising God and being regarded with favour by all the people. Also, day by day, the Lord added to their number those whom He was saving.

One day Peter and John were going up to the Temple for the hour of prayer—the ninth hour—and, just then, some men were carrying there one who had been lame from his birth, whom they were wont to place every day close to the Beautiful Gate (as it was called) of the Temple, for him to beg from the people as they went in. Seeing Peter and John about to go into the Temple, he asked them for alms. Peter fixing his eyes on him, as John did also, said,

“Look at us.”

So he looked and waited, expecting to receive something from them.

“I have no silver or gold,” Peter said, “but what I have, I give you. In the name of Jesus Christ, the Nazarene—walk!”

Then taking his hand Peter lifted him up, and immediately his feet and ankles were strengthened. Leaping up, he stood upright and began to walk, and went into the Temple with them, walking, leaping, and praising God. All the people saw him walking and praising God; and recognizing him as the man who used to sit at the Beautiful Gate of the Temple asking for alms, they were filled with awe and amazement at what had happened to him.

While he still clung to Peter and John, the people, awe-struck, ran up crowding round them in what was known as Solomon's Portico. Peter, seeing this, spoke to the people.

“Israelites,” he said, “why do you wonder at this man? Or why gaze at us, as though by any power

**A lame
Beggar
cured**

**Peter's
Speech. This
Miracle the
Work of
Christ**

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or piety of our own we had enabled him to walk? The God of Abraham, Isaac, and Jacob, the God of our forefathers, has conferred this honour on His Servant Jesus, whom you delivered up and disowned in the presence of Pilate, when he had decided to let Him go. Yes, you disowned the holy and righteous One, and asked as a favour the release of a murderer. The Prince of Life you put to death; but God has raised Him from the dead, and we are witnesses as to that. It is His name—faith in that name being the condition—which has strengthened this man whom you behold and know; and the faith which He has given has made this man sound and strong again, as you can all see.

An Appeal for Faith and Obedience “And now, brethren, I know that it was in ignorance that you did it, as was the case with your rulers also. But in this way God has fulfilled the declarations He made through all the Prophets, that His Christ would suffer. Repent, therefore, and reform your lives, so that the record of your sins may be cancelled, and that there may come seasons of revival from the Lord, and that He may send the Christ appointed beforehand for you—even Jesus. Heaven must receive Him until those times of which God has spoken from the earliest ages through the lips of His holy Prophets—the times of the reconstitution of all things. Moses declared,

“‘THE LORD YOUR GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG YOUR BRETHREN AS HE HAS RAISED ME. IN ALL THAT HE SAYS TO YOU, YOU MUST LISTEN TO HIM. AND EVERY ONE, WITHOUT EXCEPTION, WHO REFUSES TO LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE’ (Deut. xviii. 15–19; Lev. xxiii. 29). Yes, and all the Prophets, from Samuel onwards—all who have spoken—have also announced the coming of this present time.

“You are the heirs of the Prophets, and of the Covenant which God made with your forefathers

when He said to Abraham, 'AND THROUGH YOUR POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE BLESSED' (Gen. xii. 3 ; xxii. 18). It is to you first 26 that God, after raising His Servant from the grave, has sent Him to bless you, by causing every one of you to turn from your wickedness."

Arrest of Peter and John While they were saying this to the 1 4 people, the Priests, the Commander of the Temple Guard, and the Sadducees came 2

upon them, highly incensed at their teaching the people and proclaiming in the case of Jesus the Resurrection from among the dead. They arrested 3 the two Apostles and lodged them in custody till the next day ; for it was already evening. But many of 4 those who had listened to their preaching believed ; and the number of the adult men had now grown to be about 5,000.

Their Trial and Defence The next day a meeting was held in 5 Jerusalem of their Rulers, Elders, and 6 Scribes, with Annas the High Priest, Caiaphas, John, Alexander, and the other members of the high-priestly family. So they made the 7 Apostles stand in the centre, and demanded of them, "By what power or in what name have you done this ?"

Then Peter was filled with the Holy Spirit, and he 8 replied,

"Rulers and Elders of the people, if we to-day are 9 under examination concerning the benefit conferred on a man helplessly lame, as to how this man has been cured ; be it known to you all, and to all the 10 people of Israel, that through the name of Jesus the Anointed, the Nazarene, whom *you* crucified, but whom *God* has raised from among the dead—through that name this man stands here before you in perfect health. This Jesus is THE STONE TREATED WITH 11 CONTEMPT BY YOU THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in no 12 other is the great salvation to be found ; for, in fact, there is no second name under Heaven that has been

given among men through which we are to be saved."

The two Apostles released As they looked on Peter and John so 13
fearlessly outspoken—and also discovered
that they were illiterate persons, untrained
in the schools—they were surprised ; and
now they recognized them as having been with Jesus.
And seeing the man standing with them—the man 14
who had been cured—they had no reply to make. So 15
they ordered them to withdraw from the Sanhedrin
while they conferred among themselves.

"What are we to do with these men ?" they asked 16
one another ; "for the fact that a remarkable miracle
has been performed by them is well known to
every one in Jerusalem, and we cannot deny it.
But to prevent the matter spreading any further 17
among the people, let us stop them by threats from
speaking in future in this name to any one whatever."

So they recalled the Apostles, and ordered them 18
altogether to give up speaking or teaching in the name
of Jesus. But Peter and John replied, 19

"Judge whether it is right in God's sight to listen
to you instead of listening to God. As for us, what 20
we have seen and heard we cannot help speaking
about."

The Court added further threats and then let them 21
go, being quite unable to find any way of punishing
them on account of the people, because all gave God
the glory for the thing that had happened. For the 22
man was over forty years of age on whom this miracle
of restoration to health had been performed.

The Church prays for Courage After their release the two Apostles 23
went to their friends, and told them all
that the High Priests and Elders had said.

And they, upon hearing the story, all lifted 24
up their voices to God and said,

"O Sovereign Lord, it is Thou who didst make
Heaven and earth and sea, and all that is in them, and 25
didst say through the Holy Spirit by the lips of our
forefather David, Thy servant,

“ ‘ WHY HAVE THE NATIONS STAMPED AND RAGED,
AND THE PEOPLES FORMED FUTILE PLANS ?
THE KINGS OF THE EARTH CAME NEAR, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED ’ ”

(Ps. ii. 1, 2).

“ They did indeed assemble in this city in hostility 27
to Thy holy Servant Jesus whom Thou hadst anointed
—Herod and Pontius Pilate with the Gentiles and also
the tribes of Israel—to do all that Thy power and Thy 28
will had predetermined should be done. And now, 29
Lord, listen to their threats, and enable Thy servants
to proclaim Thy Message with fearless courage, whilst 30
Thou stretchest out Thine arm to cure men, and to
give signs and marvels through the name of Thy holy
Servant Jesus.”

The Request When they had prayed, the place in 31
granted which they were assembled shook, and they
were, one and all, filled with the Holy Spirit,
and proceeded to tell God’s Message with boldness.

The Among all those who had embraced the 32
brotherly faith there was but one heart and soul, so
Love of the that none of them claimed any of his
Church possessions as his own, but everything
they had was common property ; while the Apostles 33
with great force of conviction delivered their testi-
mony as to the resurrection of the Lord Jesus ; and
great grace was upon them all. And, in fact, there 34
was not a needy man among them, for all who were
possessors of lands or houses sold them, and brought
the money which they realized, and gave it to the
Apostles, and distribution was made to every one 35
according to his wants. In this way Joseph, whom 36
the Apostles gave the name of Bar-Nabas—signifying
‘ Son of Encouragement ’—a Levite, a native of
Cyprus, sold a farm which he had, and brought the 37
money and gave it to the Apostles.

Falsehood There was a man of the name of Ananias 1 5
punished who, with his wife Sapphira, sold some
property but, with her full knowledge and

consent, dishonestly kept back part of the price which 2
he received for it, though he brought the rest and
gave it to the Apostles.

"Ananias," said Peter, "why has Satan taken 3
possession of your heart, that you should try to
deceive the Holy Spirit and dishonestly keep back
part of the price paid you for this land? While it 4
remained unsold, was not the land your own?
And when sold, was it not at your own disposal?
How is it that you have cherished this design in
your heart? It is not to men you have told this
lie, but to God."

Upon hearing these words Ananias fell down 5
dead, and all who heard the words were awe-struck.
The younger men, however, rose, and wrapping 6
the body up, carried it out and buried it.

About three hours had passed, when his wife 7
came in, knowing nothing of what had happened.
Peter at once questioned her. 8

"Tell me," he said, "whether you sold the land
for so much."

"Yes," she replied, "for so much."

"How was it," replied Peter, "that you two 9
agreed to try an experiment upon the Spirit of the
Lord? The men who have buried your husband
are already at the door, and they will carry you out."

Instantly she fell down dead at his feet, and the 10
young men came in and found her dead. So they
carried her out and buried her by her husband's
side. This incident struck terror into the whole 11
Church, and into the hearts of all who heard of it.

Many signs and marvels continued to 12
Many other be done among the people by the
Miracles Apostles; and by common consent they
all met in Solomon's Portico. But none of the 13
others dared to attach themselves to them. Yet the 14
people held them in high honour—and more and
more believers in the Lord joined them, including
great numbers of men and women—so that they 15
would even bring out their sick friends into the

streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them. The inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all.

The Apostles miraculously released from Prison This roused the High Priest. He and all his party—the sect of the Sadducees—were filled with angry jealousy and laid hands upon the Apostles, and put them into the public jail. But during the night an angel of the Lord opened the prison doors and brought them out, and said,

“Go and stand in the Temple, and go on proclaiming to the people all this Message of life.”

Having received that command they went into the Temple, just before daybreak, and began to teach.

They openly teach in the Temple Courts So when the High Priest and his party came, and had called together the Sanhedrin as well as all the Elders of the descendants of Israel, they sent to the jail to fetch the Apostles. But the officers went and could not find them in the prison. So they came back and brought word, saying,

“The jail we found quite safely locked, and the warders were on guard at the doors, but upon going in we found no one there.”

When the Commander of the Temple Guards and the High Priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And some one came and brought them word, saying,

“The men you put in prison are actually in the Temple, standing there, teaching the people.”

Peter again testifies to the Resurrection Upon this the Commander went with the officers, and brought the Apostles; but without using violence; for they were afraid of being stoned by the people. So they brought them and made them stand in front

of the Sanhedrin. And then the High Priest questioned them.

"We strictly forbid you to teach in that name— 28
did we not?" he said. "And see, you have filled
Jerusalem with your teaching, and are trying to
make us responsible for that man's death!"

Peter and the other Apostles replied, 29

"We must obey God rather than man. The God 30
of our forefathers has raised Jesus to life, whom
you crucified and put to death. God has exalted 31
Him to His right hand as Chief Leader and as
Saviour, to give Israel repentance and forgiveness
of sins. And we—and the Holy Spirit whom God 32
has given to those who obey Him—are witnesses
as to these things."

Infuriated at getting this answer, they 33
were disposed to kill the Apostles. But 34
a Pharisee of the name of Gamaliel, a
teacher of the Law, held in honour by
all the people, rose from his seat and requested
that they should be sent outside the court for a few
minutes.

"Israelites," he said, "be careful what you are 35
about to do in dealing with these men. Years ago 36
Theudas appeared, professing to be a person of
importance, and a body of men, some four hundred
in number, joined him. He was killed, and all his
followers were dispersed and annihilated. After 37
him, at the time of the Census, came Judas, the
Galilaean, and was the leader in a revolt. He too
perished, and all his followers were scattered. And 38
now I tell you to hold aloof from these men and
leave them alone—for if this scheme or work is of
human origin, it will come to nothing. But if it is 39
really from God, you will be powerless to put them
down—lest perhaps you find yourselves to be
actually fighting against God."

His advice carried conviction. So they 40
called the Apostles in, and—after flog-
ging them—ordered them not to speak

The Apostles
discharged

in the name of Jesus, and then let them go. They, 41
therefore, left the Sanhedrin and went their way,
rejoicing that they had been deemed worthy to
suffer disgrace on behalf of the NAME. But they
did not desist from teaching every day, in the
Temple or in private houses, and telling the Good 42
News about Jesus, the Christ.

Seven - About this time, as the number of the 1 6
Church disciples was increasing, complaints were
Officers made by the Greek-speaking Jews against
appointed the Hebrews because their widows were
habitually overlooked in the daily ministration. So 2
the Twelve called together the general body of the
disciples and said,

"It does not seem fitting that we Apostles should
neglect the delivery of God's Message and minister
at tables. Therefore, brethren, pick out from among 3
yourselves seven men of good repute, full of the
Spirit and of wisdom, and we will appoint them to
undertake this duty. But, as for us, we will devote 4
ourselves to prayer and to the delivery of the
Message."

The suggestion met with general approval, and 5
they selected Stephen, a man full of faith and of
the Holy Spirit, Philip, Prochorus, Nicanor, Timon,
Parmentas, and Nicolas, a proselyte of Antioch.
These men they brought to the Apostles, and, after 6
prayer, they laid their hands upon them.

Meanwhile God's Message continued to 7
spread, and the number of the disciples in
Rapid Growth of the Church Jerusalem very greatly increased, and
very many priests obeyed the faith. And 8
Stephen, full of grace and power, performed great
marvels and signs among the people.

But some members of the so-called 'Syna- 9
Stephen is arrested gogue of the Freed-men,' together with
some Cyrenaeans, Alexandrians, Cilicians
and men from Roman Asia, were roused to encounter
Stephen in debate. They were quite unable, however, 10
to resist the wisdom and the Spirit with which he

spoke. Then they privately put forward men who 11 declared,

"We have heard him speak blasphemous things against Moses and against God."

In this way they excited the people, the Elders, and 12 the Scribes. At length they came upon him, seized him with violence, and took him before the Sanhedrin. Here they brought forward false witnesses 13 who declared,

"This fellow is incessantly speaking against the Holy Place and the Law. For we have heard him 14 say that Jesus, the Nazarene, will pull this place down to the ground and will change the customs which Moses handed down to us."

The High Priest questions him At once the eyes of all who were sitting 15 in the Sanhedrin were fastened on him, and they saw his face looking just like the face of an angel. Then the High Priest 1 7 asked him,

"Are these statements true?"

The reply of Stephen was, 2

Stephen's Defence: A Review of the Nation's History "Sirs—brethren and fathers—listen to me. God Most Glorious appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and 3 said to him,

"Leave your country and your relatives, and go into whatever land I point out to you' (Gen. xii. 1).

"Thereupon he left Chaldaea and settled in Haran 4 till after the death of his father, when God caused him to remove into this country where you now live. But he gave him no inheritance in it, no, not a single 5 square yard of ground (Deut. ii. 5). And yet He promised to bestow the land as a permanent possession on him and his posterity after him—and promised this at a time when Abraham was childless (Gen. xvii. 8). And God declared that Abraham's 6 posterity should for four hundred years make their home in a country not their own, and be reduced to slavery and be oppressed.

“ ‘And the nation, whichever it is, that enslaves 7 them, I will judge,’ said God; ‘and afterwards they shall come out’ (Gen. xv. 13, 14), ‘and they shall worship Me in this place’ (Exod. iii. 12).

“Then He gave him the Covenant of circumcision 8 (Gen. xvii. 10), and under this Covenant he became the father of Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

“The Patriarchs were jealous of Joseph and sold 9 him into slavery in Egypt (Gen. xxxvii. 11, 28). But God was with him (Gen. xxxix. 2, 21) and delivered 10 him from all his afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine throughout the 11 whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. xli. 54). When, however, Jacob heard that there was wheat to 12 be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph 13 made himself known to his brothers (Gen. xlv. 4), and Pharaoh was informed of Joseph’s parentage. Then Joseph sent and invited his father Jacob and 14 all his family, numbering seventy-five persons (Gen. xlv. 9; xlv. 27), to come to him, and Jacob went 15 down into Egypt (Gen. xlv. 5). There he died, and so did our forefathers (Gen. xlix. 33; Exod. i. 6), and they were taken to Shechem and were laid in 16 the tomb which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. 1. 13; Josh. xxiv. 32).

“But as the time drew near for the fulfilment of 17 the promise which God had made to Abraham; the people became many times more numerous in Egypt, until there arose a foreign king over 18 Egypt who knew nothing of Joseph (Exod. i. 7, 8). He adopted a crafty policy towards our race, and

oppressed our forefathers, making them cast out 19
 their infants so that they might not be permitted to
 live (Exod. i. 10, 22). At this time Moses was 20
 born—a wonderfully beautiful child (Exod. ii. 2);
 and for three months he was cared for in his
 father's house. At length he was cast out, but 21
 Pharaoh's daughter adopted him, and brought him
 up as her own son (Exod. ii. 5, 10). So Moses 22
 was educated in all the learning of the Egyptians,
 and possessed great influence through his eloquence
 and his achievements.

“And when he was just forty years old, it 23
 occurred to him to visit his brethren the descend-
 ants of Israel. Seeing one of them wrongfully 24
 treated he took his part, and secured justice for the
 ill-treated man by striking down the Egyptian. He 25
 supposed his brethren to be aware that by him
 God was sending them deliverance; this, however,
 they did not understand. The next day, also, he 26
 came and found two of them fighting, and he en-
 deavoured to make peace between them.

“‘Sirs,’ he said, ‘you are brothers. Why are you
 wronging each other?’

“But the man who was doing the wrong resented 27
 his interference, and asked,

“‘Who appointed you magistrate and judge over
 us? Do you mean to kill me as you killed the Egyptian 28
 yesterday?’

“Alarmed at this question, Moses fled from the 29
 country and went to live in the land of Midian (Exod.
 ii. 11–15). There he became the father of two sons.

“But at the end of forty years there appeared to 30
 him in the Desert of Mount Sinai an angel in the
 middle of a flame of fire in a bush. When Moses 31
 saw this he wondered at the sight; but on his going
 up to look further, the voice of the Lord was heard,
 saying, 32

“‘I am the God of your forefathers, the God of
 Abraham, of Isaac, and of Jacob.’

“Quaking with fear Moses did not dare gaze.

“ ‘Take off your shoes,’ said the Lord, ‘for the spot 33
on which you are standing is holy ground. I have 34
seen, yes, I have seen the oppression of My people
who are in Egypt and have heard their groans, and
I have come down to deliver them. And now I will
send you to Egypt’ (Exod iii. 10).

“The Moses whom they rejected, asking him, 35
‘Who appointed you magistrate and judge?’—that
same Moses we find God sending as a magistrate and
a deliverer by the help of the angel who appeared to
him in the bush. This was he who brought them 36
out, after performing marvels and signs in Egypt
and at the Red Sea, and in the Desert for forty
years. This is the Moses who said to the descend- 37
ants of Israel,

“ ‘GOD WILL RAISE UP A PROPHET FOR YOU, FROM
AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP’
(Deut. xviii. 15, 18).

“ ‘This is he who was among the Congrega- 38
tion in the Desert, together with the angel who
spoke to him on Mount Sinai and with our
forefathers, who received ever-living utterances to
hand on to us.

“Our forefathers, however, would not submit to 39
him, but spurned his authority and in their hearts
turned back to Egypt. They said to Aaron, 40

“ ‘Make gods for us, to march in front of us ; for as
for this Moses who brought us out of the land of
Egypt, we do not know what has become of him’
(Exod. xxxii. 1-8).

“Moreover they made a calf at that time, and 41
offered a sacrifice to the idol and kept rejoicing in the
gods which their own hands had made So God 42
turned from them and gave them up to the worship
of the Host of Heaven, as it is written in the Book of
the Prophets,

“ ‘WERE THEY VICTIMS AND SACRIFICES WHICH YOU
OFFERED ME,
FORTY YEARS IN THE DESERT, O HOUSE OF
ISRAEL ?

YES, YOU LIFTED UP MOLOCH'S TENT 43
 AND THE STAR OF THE GOD REPHAN—
 THE IMAGES WHICH YOU MADE IN ORDER TO
 WORSHIP THEM ;
 AND I WILL REMOVE YOU BEYOND BABYLON' (Amos v. 25-27).

"Our forefathers had the Tent of the Testimony in the 44
 Desert, built as He who spoke to Moses had instructed
 him to make it in imitation of the model which he
 had seen. That Tent was bequeathed to the next 45
 generation of our forefathers. Under Joshua they
 brought it with them when they were taking posses-
 sion of the land of the Gentile nations, whom God
 drove out before them. So it continued till David's
 time. David obtained favour with God, and asked 46
 leave to provide a dwelling-place for the God of
 Jacob. But it was Solomon who built a house for 47
 Him. Yet the Most High does not dwell in buildings 48
 erected by men's hands. But, as the Prophet declares,
 " 'THE SKY IS MY THRONE, 49
 AND EARTH IS THE FOOTSTOOL FOR MY FEET.
 WHAT KIND OF HOUSE WILL YOU BUILD FOR ME,
 SAYS THE LORD,
 OR WHAT RESTING PLACE SHALL I HAVE ?
 DID NOT MY HAND FORM THIS UNIVERSE ?' 50
 (Isa. lxvi. 1, 2).

These Jews resembled their Forefathers "O stiff-necked men, uncircumcised in 51
 heart and ears, you also are continually at
 strife with the Holy Spirit—just as your
 forefathers were. Which of the Prophets 52
 did not your forefathers persecute? Yes, they killed
 those who announced beforehand the advent of the
 righteous One, whose betrayers and murderers you
 have now become—you who received the Law given 53
 through angels, and yet have not obeyed it."

Stephen is stoned to Death As they listened to these words, they 54
 became infuriated and gnashed their teeth
 at him. But, full of the Holy Spirit and 55
 looking up to Heaven, Stephen saw the
 glory of God, and Jesus standing at God's right hand.

"I can see Heaven wide open," he said, "and the 56
Son of Man standing at God's right hand."

Upon this, with a loud outcry they stopped their 57
ears, rushed upon Stephen in a body, dragged him out 58
of the city, and stoned him, the witnesses throwing
off their outer garments and giving them into the care
of a young man called Saul. So they stoned Stephen, 59
while he prayed,

"Lord Jesus, receive my spirit."

Then, rising on his knees, he cried aloud, 60

"Lord, do not reckon this sin against them."

And with these words he fell asleep. And Saul 1 8
fully approved of his murder.

Believers At this time a great persecution broke
persecuted out against the Church in Jerusalem, and
and all except the Apostles were scattered
scattered throughout Judaea and Samaria. A party 2
of devout men, however, buried Stephen, and made
loud lamentation over him. But Saul cruelly
harassed the Church. He went into house after 3
house, and, dragging off both men and women, threw
them into prison.

The Church in Judaea and Samaria

Philip's Those, however, who were scattered 4
Preaching abroad went from place to place spreading
and the Good News of God's Message; while 5
Miracles Philip went down to the city of Samaria
and proclaimed Christ there. Crowds of people, with 6
one accord, gave attention to what they heard from
him, listening, and witnessing the signs which he did.
For, with a loud cry, foul spirits came out of many 7
possessed by them, and many paralytics and lame
persons were restored to health. And there was 8
great joy in that city.

Simon the Now for some time past there had been 9
Magian a man named Simon living there, who had
been practising magic and astonishing the
Samaritans, pretending that he was more than human.
To him people of all classes paid attention, declaring, 10

"This man is the Power of God, known as the great Power."

His influence over them arose from their having 11
been, for a long time, bewildered by his sorceries.
But when Philip began to tell the Good News about 12
the Kingdom of God and about the Name of Jesus
Christ, and they embraced the faith, they were bap-
tized, men and women alike. Simon himself also 13
believed, and after being baptized remained in close
attendance on Philip, and was full of amazement at
seeing such signs and such great miracles per-
formed.

When the Apostles in Jerusalem heard 14
Peter and John visit Samaria that the Samaritans had accepted God's
Message, they sent Peter and John to visit
them. They, when they came down, 15
prayed for them that they might receive the Holy
Spirit : for He had not as yet fallen upon any of them. 16
They had only been baptized into the name of the
Lord Jesus. Then the Apostles placed their hands 17
upon them, and they received the Holy Spirit.

When, however, Simon saw that it was 18
The Magian is sternly rebuked through the laying on of the Apostles'
hands that the Spirit was bestowed, he
offered them money.

"Give me too," he said, "that power, so that every 19
one on whom I place my hands will receive the Holy
Spirit."

"Perish your money and yourself," replied Peter, 20
"because you have imagined that you can obtain
God's free gift with money ! No part or lot have you 21
in this matter, for your heart is not right in God's
sight. Repent, therefore, of this wickedness of yours, 22
and pray to the Lord, in the hope that the purpose
which is in your heart may perhaps be forgiven you.
For I perceive that you have fallen into the bitterest 23
bondage of unrighteousness."

"Pray, both of you, to the Lord for me," answered 24
Simon, "that nothing of what you have said may
come upon me."

Philip and the pious Abyssinian So the Apostles, after giving a solemn charge and delivering the Lord's Message, travelled back to Jerusalem, making known the Good News also in many of the Samaritan villages. And an angel of the Lord said to Philip,

"Rise and proceed south to the road that runs down from Jerusalem to Gaza, crossing the Desert."

Upon this he rose and went. Now, as it happened, an Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in his chariot he was reading the Prophet Isaiah. Then the Spirit said to Philip,

"Go and enter that chariot."

So Philip ran up and heard the eunuch reading the Prophet Isaiah.

"Do you understand what you are reading?" he asked.

"Why, how can I," replied the eunuch, "unless some one explains it to me?"

And he earnestly invited Philip to come up and sit with him. The passage of Scripture which he was reading was this:

"LIKE A SHEEP HE WAS LED TO SLAUGHTER,
AND JUST AS A LAMB BEFORE ITS SHEARER IS
DUMB

SO HE OPENED NOT HIS MOUTH.

IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33

WHO WILL MAKE KNOWN HIS POSTERITY?

FOR HE IS DESTROYED FROM AMONG MEN"

(Isa. liii. 7, 8).

"Pray, of whom is the Prophet speaking?" inquired the eunuch; "of himself or of some one else?"

Then Philip began to speak, and, commencing with that same portion of Scripture, told him the Good News about Jesus.

Philip baptizes him So they proceeded on their way till they 36
came to some water ; and the eunuch
exclaimed,

“ See, here is water ; what is there to
prevent my being baptized ? ”

So he stopped the chariot ; and both of them— 38
Philip and the eunuch—went down into the water,
and Philip baptized him. But no sooner had they 39
come up out of the water than the Spirit of the Lord
caught Philip away, and the eunuch did not see him
again. With a glad heart he resumed his journey :
but Philip found himself at Ashdod. Then visiting 40
town after town he everywhere made known the
Good News until he reached Caesarea.

Saul of Tarsus is suddenly converted Now Saul, whose every breath was a 1 9
threat of destruction for the disciples of
the Lord, went to the High Priest and 2
begged from him letters addressed to the
synagogues in Damascus, in order that if he found
any believers there, either men or women, he might
bring them in chains to Jerusalem. But on the 3
journey, as he was getting near Damascus, suddenly
there flashed round him a light from Heaven ; and fall- 4
ing to the ground he heard a voice which said to him,
“ Saul, Saul, why are you persecuting Me ? ”

“ Who art thou, Lord ? ” he asked. 5

“ I am Jesus, whom you are persecuting,” was the
reply. “ But rise and go to the city, and you will 6
be told what you are to do.”

Meanwhile the men who travelled with Saul were 7
standing dumb with amazement, hearing a sound,
but seeing no one. Then he rose from the ground, 8
but when he had opened his eyes, he could not see,
and they led him by the arm and brought him to
Damascus. And for two days he remained without 9
sight, and did not eat or drink anything.

Now in Damascus there was a disciple of the name 10
of Ananias. The Lord spoke to him in a vision,
saying,

“ Ananias ! ”

"I am here, Lord," he answered.

"Rise," said the Lord, "and go to Straight Street, 11 and inquire at the house of Judas for a man called Saul, from Tarsus, for he is actually praying. He 12 has seen a man called Ananias come and lay his hands upon him so that he may recover his sight."

"Lord," answered Ananias, "I have heard about 13 that man from many, and I have heard of the great mischief he has done to Thy people in Jerusalem; and here he is authorized by the High Priests to 14 arrest all who call upon Thy name."

"Go," replied the Lord; "he is a chosen instru- 15 ment of Mine to carry My name to the Gentiles and to kings and to the descendants of Israel. For I 16 will let him know the great sufferings which he must pass through for My sake."

So Ananias went and entered the house; and, 17 laying his two hands upon Saul, said,

"Saul, brother, the Lord—even Jesus who appeared to you on your journey—has sent me, that you may recover your sight and be filled with the Holy Spirit."

Instantly there dropped from his eyes what seemed 18 to be scales, and he could see once more. Upon this he rose and received baptism; after which he took 19 food and regained his strength.

Then he remained some little time with
He preaches the disciples in Damascus. And in the 20
in Damascus synagogues he began at once to proclaim Jesus as the Son of God; and his hearers were all 21 amazed, and began to ask one another,

"Is not this the man who in Jerusalem tried to exterminate those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?"

Saul, however, gained more and more influence, 22 and as for the Jews living in Damascus, he bewildered them with his proofs that Jesus is the Christ.

At length the Jews plotted to kill Saul; 23
A Plot to but information of their intention was 24
kill Saul given to him. They even watched the

gates, day and night, in order to murder him ; but 25
his disciples took him by night and let him down
through the wall, lowering him in a hamper.

He goes to Jerusalem, Caesarea, and Tarsus So he came to Jerusalem and made 26
several attempts to associate with the
disciples, but they were all afraid of him,
being in doubt as to whether he himself
was a disciple. Barnabas, however, came to his 27
assistance. He brought Saul to the Apostles, and
related to them how, on his journey, he had seen
the Lord, and that the Lord had spoken to him, and
how in Damascus he had fearlessly taught in the
name of Jesus. Henceforth Saul was one of them, 28
going in and out of the city, and speaking fearlessly 29
in the name of the Lord. And he often talked with
the Hellenists and had discussions with them. But
they kept trying to take his life. On learning this, 30
the brethren brought him down to Caesarea, and
then sent him by sea to Tarsus,

The Church greatly prospers The Church, however, throughout the 31
whole of Judaea, Galilee and Samaria,
had peace and was spiritually built up ;
and grew in numbers, living in the fear
of the Lord and receiving encouragement from the
Holy Spirit.

Peter cures Aenēas at Lud Now Peter, as he went to town after 32
town, came down also to God's people at
Lud. There he found a man of the name 33
of Aenēas, who for eight years had kept
his bed, through being paralysed. Peter said to him, 34
"Aenēas, Jesus Christ cures you. Rise and make
your own bed."

He at once rose to his feet. And all the people of 35
Lud and Sharon saw him ; and they turned to the Lord.

At Jaffa he brings back Dorcas to Life Among the disciples at Jaffa was a 36
woman called Tabitha, or, as the name
may be translated, 'Dorcas.' Her life was
wholly devoted to the good and charitable
actions which she was constantly doing. But, as it 37
happened, just at that time she was taken ill and died.

After washing her body they laid it out in a room upstairs. Lud, however, being near Jaffa, the 38 disciples, who had heard that Peter was at Lud, sent two men to him with an urgent request that he would come across to them without delay. So Peter 39 rose and went with them. On his arrival they took him upstairs, and the widow women all came and stood by his side, weeping and showing him the underclothing and cloaks and garments of all kinds which Dorcas used to make while she was still with them. Peter, however, putting every one out of the 40 room, knelt down and prayed, and then turning to the body, he said,

“Tabitha, rise.”

Dorcas at once opened her eyes, and, seeing Peter, sat up. Then, giving her his hand, he raised her to 41 her feet and, calling to him God’s people and the widows, he gave her back to them alive. This 42 incident became known throughout Jaffa, and many believed in the Lord ; and Peter remained for a con- 43 siderable time at Jaffa, staying at the house of a man called Simon, a tanner.

An Angel Now a Captain of the Italian Regiment, 1 **1C**
brings a named Cornelius, was quartered at
Message to Caesarea. He was religious and God- 2
Cornelius fearing—and so was every member of
 his household. He was also liberal in his charities
 to the people, and continually offered prayer to God.
 About three o’clock one afternoon he had a vision, and 3
 distinctly saw an angel of God enter his house, who
 called him by name, saying,

“Cornelius !”

Looking steadily at him, and being much alarmed, 4
 he said,

“What do you want, Sir ?”

“Your prayers and charities,” he replied, “have gone up and have been recorded before God. And 5 now send to Jaffa and fetch Simon, surnamed Peter. He is staying as a guest with Simon, a tanner, who 6 has a house close to the sea.”

So when the angel who had been speaking to him 7
was gone, Cornelius called two of his servants and a
God-fearing soldier who was in constant attendance
on him, and, after telling them everything, he sent 8
them to Jaffa.

Peter's Vision The next day, while they were still on 9
their journey and were getting near the
town, about noon Peter went up on the
house-top to pray, He had become unusually hungry 10
and wished for food ; but, while they were preparing it,
he fell into a trance. The sky had opened to his view, 11
and what seemed to be an enormous sail was descend-
ing, being let down to the earth by ropes at the four
corners. In it were all kinds of quadrupeds, reptiles 12
and birds, and a voice came to him which said, 13
“ Rise, Peter, kill and eat.”

“ On no account, Lord,” he replied ; “ for I have 14
never yet eaten anything unholy and impure.”

Again a second time a voice was heard which said, 15
“ What God has purified, you must not regard
as unholy.”

This was said three times, and immediately the sail 16
was drawn up out of sight.

Arrival of the Servants of Cornelius While Peter was greatly perplexed as to 17
the meaning of the vision which he had
seen, just then the men sent by Cornelius,
having by inquiry found out Simon's house,
had come to the door and had called the servant, and 18
were asking,

“ Is Simon, surnamed Peter, staying here ? ”

And Peter was still earnestly thinking over the 19
vision, when the Spirit said to him,

“ Three men are now inquiring for you. Rise, go 20
down, and go with them without any misgivings ; for
it is I who have sent them to you.”

So Peter went down and said to the men, 21

“ I am the Simon you are inquiring for. What is
the reason of your coming ? ”

Their reply was,

“ Cornelius, a Captain, an upright and God-fearing 22

man, of whom the whole Jewish nation speaks well, has been divinely instructed by a holy angel to send for you to come to his house and listen to what you have to say."

Upon hearing this, Peter invited them in, and gave them a lodging. 23

The next day he set out with them, some of the brethren from Jaffa going with him, and the day after that they reached Caesarea. 24

There Cornelius was awaiting their arrival, and had invited all his relatives and intimate friends to be present. When Peter entered the house, Cornelius met him, and threw himself at his feet to do him homage. But Peter lifted him up. 25

"Stand up," he said; "I myself also am but a man." 26

So Peter went in and conversed with him, and found a large company assembled. He said to them, 27

"You know better than most that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unholy or unclean. So for this reason, when sent for, I came without raising any objection. I therefore ask why you sent for me." 28

"Just at this hour, three days ago," replied Cornelius, "I was offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 30

"Cornelius, your prayer has been heard, and your charities have been put on record before God. Send therefore to Jaffa, and invite Simon, surnamed Peter, to come here. He is staying as a guest in the house of Simon, a tanner, close to the sea.' 31

"Immediately, therefore, I sent to you, and I thank you heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say." 32

Then Peter began to speak. 34

Peter's
Speech

"I clearly see," he said, "that God makes no distinctions between one man

and another ; but that in every nation those who fear 35
Him and live good lives are acceptable to Him. The 36
Message which He sent to the descendants of Israel,
when He announced the Good News of peace
through Jesus Christ—He is Lord of all—that Message
you cannot but know ; the story, I mean, which has 37
spread through the length and breadth of Judaea,
beginning in Galilee after the baptism which John
proclaimed. It tells how God anointed Jesus of 38
Nazareth with the Holy Spirit and with power, so
that He went about everywhere doing acts of kind-
ness, and curing all who were being continually
oppressed by the Devil—for God was with Jesus.

“And we are witnesses as to all that He did both in 39
the country of the Jews and in Jerusalem. But they
even put Him to death, by crucifixion. That same 40
Jesus God raised to life on the third day, and permitted
Him to appear unmistakably, not to all the people, but 41
to witnesses—men previously chosen by God—namely,
to us, who ate and drank with Him after He rose from
the dead. And He has commanded us to preach to 42
the people and solemnly declare that this is He who
has been appointed by God to be the Judge of the
living and the dead. To Him all the Prophets bear 43
witness, and testify that through His name all who
believe in Him receive the forgiveness of their sins.”

Gentiles While Peter was speaking these words, 44
receive the the Holy Spirit fell on all who were
Holy Spirit listening to the Message. And all the 45
and Baptism Jewish believers who had come with
Peter were astonished that on the Gentiles also the
gift of the Holy Spirit was poured out. For they 46
heard them speaking in tongues and extolling the
majesty of God. Then Peter said,

“Can any one forbid the use of water, and object 47
to these persons being baptized—men who have
received the Holy Spirit just as we did?”

And he directed that they should be baptized in 48
the name of Jesus Christ. Then they begged him
to remain with them for a time.

Now the Apostles, and the brethren in 1 . 11
 various parts of Judaea, heard that the
 Gentiles also had received God's Message ;
 and, when Peter returned to Jerusalem, 2
 the champions of circumcision found fault with
 him.

"You went into the houses of men who are not 3
 Jews," they said, "and you ate with them."

Peter, however, explained the whole matter to 4
 them from the beginning.

"While I was in the town of Jaffa, offering 5
 prayer," he said, "in a trance I saw a vision. There
 descended what seemed to be an enormous sail,
 being let down from the sky by ropes at the
 four corners, and it came close to me. Fixing my 6
 eyes on it, I examined it closely, and saw various
 kinds of quadrupeds, wild beasts, reptiles and birds.
 I also heard a voice saying to me, 7

"'Rise, Peter, kill and eat.'

"'On no account, Lord,' I replied, 'for nothing 8
 unholy or impure has ever gone into my mouth.'

"But a voice answered, speaking a second time 9
 from the sky,

"'What God has purified, you must not regard
 as unholy.'

"This was said three times, and then everything 10
 was drawn up again out of sight.

"Now at that very moment three men came to 11
 the house where we were, having been sent from
 Caesarea to find me. And the Spirit told me to 12
 accompany them without any misgivings. There
 also went with me these six brethren who are now
 present, and we reached the Centurion's house.
 Then he described to us how he had seen the 13
 angel come and enter his house and say,

"'Send to Jaffa and fetch Simon, surnamed Peter. 14
 He will teach you truths by which you and all your
 family will be saved.'"

"And," said Peter, "no sooner had I begun to 15
 speak than the Holy Spirit fell upon them, just as

He fell upon us at the first. Then I remembered 16
the Lord's words, how He used to say,

"John baptized with water, but you shall be
baptized in the Holy Spirit."

"If therefore God gave them the same gift as He 17
gave us when we first believed on the Lord Jesus
Christ, why, who was I to be able to thwart God?"

This statement of Peter's silenced his opponents. 18
They extolled the goodness of God, and said,

"So, then, to the Gentiles also God has given the
repentance which leads to life."

The Church in Antioch

Those, however, who had been driven 19
The first in various directions by the persecution
Gentile which broke out on account of Stephen
Church made their way to Phoenicia, Cyprus
and Antioch, delivering the Message to none but
Jews. But some of them were Cyprians and 20
Cyrenaeans, who, on coming to Antioch, spoke to
the Greeks also and told them the Good News con-
cerning the Lord Jesus. The power of the Lord was 21
with them, and there were a vast number who be-
lieved and turned to the Lord.

When tidings of this reached the ears 22
Barnabas of the Church in Jerusalem, they sent
sent to Barnabas as far as Antioch. On getting 23
Antioch. there he was delighted to see the grace
which God had bestowed; and he encouraged
them all to remain, with fixed resolve, faithful to
the Lord. For he was a good man, and was full 24
of the Holy Spirit and of faith; and the number
of believers in the Lord greatly increased.

Then Barnabas paid a visit to Tarsus 25
He brings to try to find Saul. He succeeded, and 26
Saul from
Tarsus brought him to Antioch; and for a
whole year they attended the meetings
of the Church, and taught a large number of people.
And it was in Antioch that the disciples first re-
ceived the name of 'Christians.'

Relief for the poor Christians in Judaea At that time certain Prophets came 27
down from Jerusalem to Antioch, one of 28
whom, named Agabus, being instructed
by the Spirit, publicly predicted the
speedy coming of a great famine throughout the
world. (It came in the reign of Claudius.) So the 29
disciples decided to send relief, every one in propor-
tion to his means, to the brethren living in Judaea.
This they did, forwarding their contributions to the 30
Elders by Barnabas and Saul.

James beheaded. Peter imprisoned Now, about that time, King Herod 1 12
arrested certain members of the Church,
in order to ill-treat them; and James, 2
John's brother, he beheaded. Finding 3
that this gratified the Jews, he proceeded to seize
Peter also; these being the days of Unleavened
Bread. He had him arrested and lodged in jail, 4
handing him over to the care of sixteen soldiers;
and intended after the Passover to bring him out
again to the people. So Peter was kept in prison; 5
but long and fervent prayer was offered to God by
the Church on his behalf.

An Angel rescues Peter Now when Herod was on the point 6
of taking him out of prison, that very
night Peter was asleep between two
soldiers, bound with two chains, and
guards were on duty outside the door. Suddenly 7
an angel of the Lord stood by him, and a light
shone in the cell; and, striking Peter on the side,
he woke him and said,

"Rise quickly."

Instantly the chains dropped off his wrists.

"Fasten your girdle," said the angel, "and tie on 8
your sandals."

He did so. Then the angel said,

"Throw your cloak round you and follow me."

So Peter went out, following him, yet could not 9
believe that what the angel was doing was real, but
supposed that he saw a vision. And passing 10
through the first ward and the second, they came

to the iron gate leading into the city. This opened to them of itself; and, going out, they passed on through one of the streets, and then suddenly the angel left him. Peter coming to himself said, 11

"Now I know for certain that the Lord has sent His angel and has rescued me from the power of Herod and from all that the Jewish people were anticipating."

So, after thinking things over, he went 12
 to the house of Mary, the mother of John surnamed Mark, where a large number of people were assembled, praying. When he knocked at the wicket in the door, a maidservant 13
 named Rhoda came to answer the knock; and recognizing Peter's voice, for very joy she did not 14
 open the door, but ran in and told them that Peter was standing there.

"You are mad," they said. 15

But she strenuously maintained that it was true.

"It is his guardian angel," they said.

Meanwhile Peter went on knocking, until at last 16
 they opened the door and saw that it was really he, and were filled with amazement. But he motioned with 17
 his hand for silence, and then described to them how the Lord had brought him out of the prison.

"Tell all this to James and the brethren," he added.

Then he left them, and went to another place.

When morning came, there was no little 18
 commotion among the soldiers, as to what could possibly have become of Peter.

And when Herod had had him searched 19
 for and could not find him, after sharply questioning the guards he ordered them away to execution. He then went down from Judaea to Caesarea and remained there,

Now the people of Tyre and Sidon had 20
 incurred Herod's violent displeasure. So they sent a large deputation to wait on him; and having secured the good will

**The Surprise
and Joy of
the Church**

**The two
Sentries
executed**

**Herod's
dreadful
Death**

of Blastus, his treasurer, they begged the king to be friendly with them again, because their country was dependent on his for its food supply. So, on an appointed day, Herod, having arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them; and the assembled people kept shouting,

“It is the voice of a god, and not of a man!”

Instantly an angel of the Lord struck him, because he had not given the glory to God, and being eaten up by worms, he died.

But God's Message prospered, and converts were multiplied. And Barnabas and Saul returned from Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.

Now there were in Antioch, in the Church there—as Prophets and teachers—Barnabas, Symeon surnamed ‘the black,’ Lucius the Cyrenaean, Manaen, (who was Herod the Tetrarch's foster-brother), and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said,

“Set apart for Me, now at once, Barnabas and Saul, for the work to which I have called them.”

So, after fasting and prayer and the laying on of hands, they let them go.

First Missionary Tour of Barnabas and Saul

They therefore, being thus sent out by the Holy Spirit, went down to Seleuceia, and from there sailed to Cyprus. Having reached Salamis, they began to announce God's Message in the synagogues of the Jews. And they had John as their assistant.

When they had gone through the whole length of the island as far as Paphos, they there met with a Jewish magician and false prophet, Bar-Jesus by name, who was a friend of the Proconsul, Sergius Paulus. The

Proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told God's Message. But Elymas (or 'the Magician,' for such 8 is the meaning of the name) opposed them, and tried to prevent the Proconsul from accepting the faith. Then Saul, who is also called Paul, was 9 filled with the Holy Spirit, and fixing his eyes on Elymas, said, 10

"You who are full of every kind of craftiness and unscrupulous cunning—you son of the Devil and foe to all that is right—will you never cease to misrepresent the straight paths of the Lord? The 11 Lord's hand is now upon you, and you will be blind for a time and unable to see the light of day."

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him by the hand. Then the Proconsul, seeing 12 what had happened, believed, being struck with amazement at the teaching of the Lord.

From Paphos, Paul and his party put 13 out to sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they 14 themselves, passing through from Perga, came to Antioch in Pisidia.

Paul's great Speech to the Jews in Antioch Here, on the Sabbath day, they went 15 into the synagogue and sat down. After the reading of the Law and the Prophets, the Wardens of the synagogue sent word to them.

"Brethren," they said, "if you have anything encouraging to say to the people, speak."

So Paul rose, and motioning with his hand for 16 silence, said,

"Israelites, and you others who fear God, pay attention to me. The God of this people of Israel 17 chose our forefathers, and made the people great during their stay in Egypt, until with wondrous power He brought them out from that land. For a 18 period of about forty years, He fed them, like

a nurse, in the Desert. Then, after overthrowing 19
seven nations in the land of Canaan, He divided that
country among them as their inheritance for about
four hundred and fifty years : and afterwards He 20
gave them judges down to the time of the Prophet
Samuel. Next they asked for a king, and God gave 21
them Saul the son of Kish, a Benjamite, who reigned
forty years. After removing him, He raised up 22
David to be their king, to whom He also bore
witness when He said,

“‘I have found David the son of Jesse, a man I
love, who will obey all My commands.’

“It is from among David’s descendants, that God, 23
in fulfilment of His promise, has raised up a Saviour
for Israel, even Jesus. Before the coming of Jesus, 24
John had proclaimed to all the people of Israel a
baptism of repentance. But John, towards the end 25
of his career, repeatedly asked the people,

“‘What do you suppose me to be? I am not the
Christ. But there is One coming after me whose
sandal I am not worthy to unfasten.’

“Brethren, descendants of the family of Abraham, 26
and all among you who fear God, to us has this Message
of salvation been sent. For the people of Jerusalem 27
and their rulers, by the judgement they pronounced
on Jesus, have actually fulfilled the predictions of
the Prophets which are read Sabbath after Sabbath,
through ignorance of those predictions and of
Him. Without having found Him guilty of any 28
capital offence they urged Pilate to have Him put
to death ; and when they had carried out every- 29
thing which had been written about Him, they
took Him down from the cross and laid Him in
a tomb.

“But God raised Him from the dead. And, after 30, 31
a few days, He appeared to the people who had
gone up with Him from Galilee to Jerusalem and
are now witnesses concerning Him to the Jews.
And we bring you the Good News about the 32
promise made to our forefathers, that God has 33

amply fulfilled it to our children in raising up Jesus; as it is also written in the second Psalm, 'THOU ART MY SON: TO-DAY I HAVE BECOME THY FATHER' (Ps. ii. 7). And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus: 'I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID' (Isa. lv. 3). Because in another Psalm also He says, 'THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY' (Ps. xvi. 10). For David, after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But He whom God raised to life underwent no decay.

"Understand therefore, brethren, that through this Jesus forgiveness of sins is announced to you; and in Him every believer is absolved from all offences, from which you could not be absolved under the Law of Moses. Beware, then, lest what is spoken in the Prophets should come true of you: 'BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BECAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU'" (Hab. i. 5).

The People are deeply impressed As Paul and Barnabas were leaving the synagogue, the people earnestly begged to have all this repeated to them on the following Sabbath. And, when the congregation had broken up, many of the Jews and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

But, being opposed, the Apostles turn to the Gentiles On the next Sabbath almost the whole population of the city came together to hear the Lord's Message. Seeing the crowds, the Jews, filled with angry jealousy, opposed Paul's statements and abused him. Then, throwing off all reserve, Paul and Barnabas said,

"We were bound to proclaim God's Message to you first. But since you spurn it and judge yourselves to be unworthy of the Life of the Ages—well, we turn to the Gentiles. For such is the Lord's command to us. 47

"'I HAVE PLACED THEE,' He says of Christ, 'AS A LIGHT TO THE GENTILES, IN ORDER THAT THOU MAYEST BE A SAVIOUR AS FAR AS THE REMOTEST PARTS OF THE EARTH'" (Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's Message; and all who were pre-destined to the Life of the Ages believed. 48

So the Lord's Message spread through the whole district. But the Jews influenced the gentlewomen of rank who worshipped with them, and also the leading men in the city, and stirred up persecution against Paul and Barnabas and drove them out of the district. But they shook off the dust from their feet as a protest against them and came to Iconium; and as for the disciples, they were more and more filled with joy and with the Holy Spirit. 49 50 51 52

At Iconium the Apostles went together to the Jewish synagogue and preached, with the result that a great number both of Jews and Greeks believed. But the Jews who had refused obedience stirred up the Gentiles and embittered their minds against the brethren. Yet Paul and Barnabas remained there for a considerable time, speaking freely and relying on the Lord, while He bore witness to the Message of His grace by permitting signs and marvels to be done by them. At length the people of the city split into parties, some siding with the Jews and some with the Apostles. And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they continued to tell the Good News. 1 14 2 3 4 5 6 7

Persecution
drives them
to Iconium

There they
escape from
the Jews
into
Lycaonia

A lame Man Now a man who had no power in his 8
cured at feet used to sit in the streets of Lystra.
Lystra. The He had been lame from his birth and had
Result never walked. After this man had listened 9
to one of Paul's sermons, the Apostle, looking steadily
at him and perceiving that he had faith to be cured,
said in a loud voice, 10

"Stand upright upon your feet !"

So he sprang up and began to walk about. Then 11
the crowds, seeing what Paul had done, rent the air
with their shouts in the Lycaonian language, saying,
"The gods have assumed human form and have
come down to us."

They called Barnabas 'Zeus,' and Paul, as being 12
the principal speaker, 'Hermes.' And the priest of 13
Zeus—the temple of Zeus being at the entrance to the
city—brought bullocks and garlands to the gates, and
in company with the crowd was intending to offer
sacrifices to them. But the Apostles, Barnabas and 14
Paul, heard of it; and tearing their clothes they
rushed out into the middle of the crowd, exclaiming,

"Sirs, why are you doing all this? We also are 15
but men, with natures kindred to your own; and we
bring you the Good News that you are to turn from
these unreal things, to worship the ever-living God,
the Creator of earth and sky and sea and of every-
thing that is in them. In times gone by He allowed 16
all the nations to go their own ways; and yet by 17
His beneficence He has not left His existence unat-
tested—His beneficence, I mean, in sending you rain
from Heaven and fruitful seasons, satisfying your
hearts with food and joyfulness."

Even with words like these they had difficulty in 17
preventing the thronging crowd from offering sacri-
fices to them.

Paul stoned. But now a party of Jews came from 19
The Apostles Antioch and Iconium, and, having won
retrace their over the crowd, they stoned Paul and
Steps dragged him out of the town, believing
him to be dead. When, however, the disciples had 20

collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe ; and, after proclaiming the Good News to the people there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. Everywhere they strengthened the disciples by encouraging them to hold fast to the faith, and warned them, saying,

“It is through many afflictions that we must make our way into the Kingdom of God.”

And in every Church, after prayer and fasting, they selected Elders by show of hands, and commended them to the Lord on whom their faith rested.

Then passing through Pisidia they came into Pamphylia ; and after telling the Message at Perga they came down to Attaleia. Thence they sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed. Upon their arrival they called the Church together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles the door of faith. And they remained a considerable time in Antioch with the disciples.

But certain persons who had come down from Judaea tried to convince the brethren, saying,

Gentile Christians and the Law of Moses 1 15

“Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved.”

Between these new comers and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the Apostles and Elders in Jerusalem on this matter. So they set out, being accompanied for a short distance by some other members of the Church ; and as they passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially 4
received by the Church, the Apostles, and the Elders ;
and they reported in detail all that God, working with
them, had done. But certain men who had belonged 5
to the sect of the Pharisees but were now believers,
stood up in the assembly, and said,

“Yes, Gentile believers ought to be circumcised
and be ordered to keep the Law of Moses.”

A Council in Then the Apostles and Elders met to 6
Jerusalem. consider the matter ; and after there had 7
Peter's been a long discussion Peter rose to his
Speech feet.

“It is within your own knowledge,” he said, “that
God originally made choice among you that from
my lips the Gentiles were to hear the Message of
the Good News, and believe. And God, who knows 8
all hearts, gave His testimony in their favour by
bestowing the Holy Spirit on them just as He did on
us ; and He made no difference between us and them, 9
in that He cleansed their hearts by their faith. Now, 10
therefore, why try an experiment upon God, by
laying on the necks of these disciples a yoke which
neither our forefathers nor we have been able to
bear ? On the contrary, we believe that it is by the 11
grace of the Lord Jesus that we, as well as they,
shall be saved.”

A Statement Then the whole assembly remained 12
by Paul and silent while they listened to the statement
Barnabas made by Paul and Barnabas as to all the
signs and marvels that God had done
among the Gentiles through their instrumentality.

The Advice When they had finished speaking, James 13
of James said,

“Brethren, listen to me. Symeon has 14
related how God first looked graciously on the
Gentiles to take from among them a People to be
called by His name. And this is in harmony with 15
the language of the Prophets, which says :

““AFTERWARDS I WILL RETURN, AND WILL RE- 16
BUILD DAVID'S FALLEN TENT.

ITS RUINS I WILL REBUILD, AND I WILL SET IT
UP AGAIN ;

IN ORDER THAT THE REST OF MANKIND MAY 17
EARNESTLY SEEK THE LORD—

EVEN ALL THE NATIONS WHICH ARE CALLED BY
MY NAME,”

SAYS THE LORD, WHO HAS BEEN MAKING THESE 18
THINGS KNOWN FROM AGES LONG PAST’

(Amos ix. 11, 12).

“My judgement, therefore, is against inflicting un- 19
expected annoyance on those of the Gentiles who
are turning to God. Yet let us send them written 20
instructions to abstain from things polluted by con-
nexion with idolatry, from fornication, from meat
killed by strangling, and from blood. For Moses 21
from the earliest times has had his preachers in
every town, being read, as he is, Sabbath after
Sabbath, in the various synagogues.”

Thereupon it was decided by the 22
A Letter to Apostles and Elders, with the approval
the Gentile of the whole Church, to choose suitable
Churches persons from among themselves and send
them to Antioch, with Paul and Barnabas. Judas,
called Bar-Sabbas, and Silas, leading men among
the brethren, were selected, and they took with them 23
the following letter :

“The Apostles and the elder brethren send greeting
to the Gentile brethren throughout Antioch, Syria
and Cilicia. As we have been informed that certain 24
persons who have gone out from among us have
disturbed you by their teaching and have unsettled
your minds, without having received any such in-
structions from us ; we have unanimously decided to 25
select certain men and send them to you in company
with our dear friends Barnabas and Paul, who have 26
endangered their very lives for the sake of our Lord
Jesus Christ. We have therefore sent Judas and 27
Silas, who are themselves bringing you the same
message by word of mouth. For it has seemed 28
good to the Holy Spirit and to us to lay upon you

no burden heavier than these necessary requirements—you must abstain from things sacrificed to idols, 29 from blood, from things strangled, and from fornication. Keep yourselves clear of these things, and it will be well with you. Farewell.”

They, therefore, having been solemnly sent, came 30 down to Antioch, where they called together the whole assembly and delivered the letter. The people 31 read it, and were delighted with the comfort it brought them. And Judas and Silas, being them- 32 selves also Prophets, gave them a long and encouraging talk, and strengthened them in the faith. After spending some time there they received an 33 affectionate farewell from the brethren to return to those who had sent them. But Paul and Barnabas re- 35 mained in Antioch, teaching and, in company with many others, telling the Good News of the Lord's Message.

St. Paul's Second Missionary Tour

After a while Paul said to Barnabas, 36
Silas takes “Suppose we now revisit the brethren
the Place of in the various towns in which we have
Barnabas made known the Lord's Message—to see whether they are prospering!”

Barnabas, however, was bent on taking with them 37 John, whose other name was Mark, while Paul 38 deemed it undesirable to have as their companion one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose 39 a serious disagreement between them, which resulted in their parting from each other, Barnabas taking Mark and setting sail for Cyprus. But Paul chose 40 Silas as his travelling companion; and set out, after being commended by the brethren to the grace of the Lord; and he passed through Syria and Cilicia, 41 strengthening the Churches.

He also came to Derbe and to Lystra. 1 16
Timothy At Lystra he found a disciple, Timothy
joins them by name—the son of a Christian Jewess,
at Lystra though he had a Greek father. Timothy 2

was well spoken of by the brethren at Lystra and Iconium, and Paul desiring that he should accompany him on his journey, took him and circumcised him on account of the Jews in those parts, for they all knew that his father was a Greek.

As they journeyed on from town to town, they handed to the brethren for their observance the decisions which had been arrived at by the Apostles and Elders in Jerusalem. So the Churches went on gaining a stronger faith and growing in numbers from day to day.

Then Paul and his companions passed through Phrygia and Galatia, having been forbidden by the Holy Spirit to proclaim the Message in the province of Asia.

When they reached the frontier of Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So, passing along Mysia, they came to Troas.

Here, one night, Paul saw a vision. There was a Macedonian who was standing, entreating him and saying, "Come over into Macedonia and help us."

So when he had seen the vision, we immediately looked out for an opportunity of passing on into Macedonia, confidently inferring that God had called us to proclaim the Good News to the people there.

Accordingly we put out to sea from Troas, and ran a straight course to Samothrace. The next day we came to Neapolis, and thence to Philippi, which is a city in Macedonia, the first in its district, a Roman colony. And there we stayed some little time.

On the Sabbath we went beyond the city gate to the riverside, where we had reason to believe that there was a place for prayer; and sitting down we talked with the women who had come together. Among our hearers

was one named Lydia, a dealer in purple goods. She belonged to the city of Thyateira, and was a worshipper of the true God. The Lord opened her heart, so that she gave attention to what Paul was saying. When she and her household had been 15 baptized, she urged us, saying,

"If in your judgement I am a believer in the Lord, come and stay at my house."

And she made us go there.

One day, as we were on our way to the 16
Cure of a place of prayer, a slave girl met us who
mad claimed to be inspired and was accustomed
Slave Girl to bring her owners large profits by telling
 fortunes. She kept following close behind Paul and 17
 the rest of us, crying aloud,

"These men are the bondservants of the Most High God, and are proclaiming to you the way of salvation."

This she persisted in for a considerable time, 18
 until Paul, wearied out, turned round and said to the spirit,

"I command you in the name of Jesus Christ to come out of her."

And it came out immediately.

But when her owners saw that their 19
Paul and hopes of gain were gone, they seized Paul
Silas and Silas and dragged them off to the
arrested magistrates in the public square. Then 20
 they brought them before the praetors.

"These men," they said, "are creating a great disturbance in our city. They are Jews, and are 21
 teaching customs which we, as Romans, are not permitted to adopt or practise."

The crowd, too, joined in the outcry against them, 22
 till at length the praetors ordered them to be stripped and beaten with rods; and, after severely flogging 23
 them, they threw them into jail and bade the jailer keep them safely. He, having received an order like 24
 that, lodged them in the inner prison, and secured their feet in the stocks.

Conversion
of their
Jailer

About midnight Paul and Silas were 25
praying and singing hymns to God, and
the prisoners were listening to them, when 26
suddenly there was such a violent shock of
earthquake that the prison shook to its foundations.
Instantly the doors all flew open, and the chains fell off
from every prisoner. Starting up from sleep and 27
seeing the doors of the jail wide open, the jailer drew
his sword and was on the point of killing himself,
supposing that the prisoners had escaped. But Paul 28
shouted loudly to him saying,

"Do yourself no injury : we are all here."

Then, calling for lights, he sprang in and fell trem- 29
bling at the feet of Paul and Silas ; and, bringing 30
them out of the prison, he exclaimed,

"O sirs, what must I do to be saved ?"

"Believe on the Lord Jesus," they replied, "and 31
both you and your household will be saved."

And they told the Lord's Message to him as well as 32
to all who were in his house. Then he took them, 33
even at that time of night, washed their wounds, and
he and all his household were immediately baptized ;
and bringing the Apostles up into his house, he spread 34
a meal for them, and was filled with gladness, with
his whole household, his faith resting on God.

The two
Apostles
released

In the morning the praetors sent their 35
lictors with the order,

"Release those men."

So the jailer brought Paul word, saying, 36
"The praetors have sent orders for you to be
released. Now therefore you can go, and proceed on
your way in peace."

But Paul said to them,

37

"After cruelly beating us in public, without trial,
Roman citizens though we are, they have thrown us
into prison, and are they now going to send us away
privately? No, indeed ! Let them come in person
and fetch us out."

This answer the lictors took back to the praetors, 38
who were alarmed when they were told that Paul and

Silas were Roman citizens. Accordingly they came 39
and apologized to them; and, bringing them out,
asked them to leave the city. Then Paul and Silas, 40
having come out of the prison, went to Lydia's house;
and, after seeing the brethren and encouraging them,
they left Philippi.

Paul Then, passing through Amphipolis and 1 17
preaches to Apollonia, they went to Thessalonica.
the Jews in Here there was a synagogue of the Jews.
Thessalonica Paul—following his usual custom—be- 2
took himself to it, and for three successive Sabbaths
reasoned with them from the Scriptures, which he 3
clearly explained, pointing out that it had been
necessary for the Christ to suffer and rise again from
the dead, and insisting,

“The Jesus whom I am announcing to you is the
Christ.”

Some of the people were won over, and attached 4
themselves to Paul and Silas, including many God-
fearing Greeks and not a few gentlewomen of high
rank.

But the jealousy of the Jews was aroused, 5
A serious Biot follows and, calling to their aid some ill-condi-
tioned and idle fellows, they got together
a riotous mob and filled the city with uproar. They
then attacked the house of Jason and searched for
Paul and Silas, to bring them out before the assembly
of the people. But, failing to find them, they dragged 6
Jason and some of the other brethren before the
magistrates of the city, loudly accusing them.

“These men,” they said, “who have raised a tumult
throughout the Empire, have come here also. Jason 7
has received them into his house; and they all set
Caesar's authority at defiance, declaring that there is
another Emperor—one called Jesus.”

Great was the excitement among the crowd, and 8
among the magistrates of the city, when they heard
these charges. They required Jason and the rest 9
to find substantial bail, and after that they let
them go.

Beroea The brethren at once sent Paul and Silas 10
away by night to Beroea, and they, on
their arrival, went to the synagogue of the Jews. The 11
Jews at Beroea were of a nobler disposition than those
in Thessalonica, for they very readily received the
Message, and day after day searched the Scriptures
to see whether it was as Paul stated. As the result 12
many of them became believers, and so did not a
few of the Greeks—gentlewomen of good position,
and men.

Athens As soon, however, as the Jews of 13
Thessalonica learnt that God's Message
had been proclaimed by Paul at Beroea, they came
there also, and incited the mob to a riot. Then the 14
brethren promptly sent Paul down to the sea-coast,
but Silas and Timothy remained behind. Those who 15
were caring for Paul's safety went with him as far as
Athens, and then left him, taking a message from him
to Silas and Timothy, asking them to join him as
speedily as possible.

Paul argues While Paul was waiting for them in 16
with Jews Athens, his spirit was stirred within him
and Greeks when he noticed that the city was full of
idols. So he had discussions in the syna- 17
gogue with the Jews and the other worshippers, and
in the market place, day after day, with those whom
he happened to meet there. A few of the Epicurean 18
and Stoic philosophers also encountered him. Some
of them asked,

"What has this beggarly babbler to say?"

"His business," said others, "seems to be to cry
up some foreign gods."

This was because he had been telling the Good
News of Jesus and the Resurrection. Then they 19
took him and brought him up to the Areopagus,
asking him,

"May we be told what this new teaching of yours
is? For the things you are saying sound strange to
us. We should therefore like to be told exactly what 20
they mean."

(For all the Athenians and their foreign visitors 21
used to devote their whole leisure to telling or
hearing about something new.)

Paul's So Paul, taking his stand in the centre 22
Speech on of the Areopagus, spoke as follows :
the "Men of Athens, I perceive that you
Areopagus are in every respect remarkably religious.

For as I passed along and observed the things 23
you worship, I found also an altar bearing the in-
scription,

'TO AN UNKNOWN GOD.'

"The Being, therefore, whom you, without know-
ing Him, revere, Him I now proclaim to you. GOD 24
who made the universe and everything in it—He,
being Lord of Heaven and earth, does not dwell in
sanctuaries built by men. Nor is He ministered to 25
by human hands, as though He needed anything—
but He Himself gives to all men life and breath and
all things. He caused to spring from one forefather 26
people of every race, for them to live on the whole
surface of the earth, and marked out for them an
appointed span of life and the boundaries of their
homes ; that they might seek God, if perhaps they 27
could grope for Him and find Him. Yes, though He
is not far from any one of us. For it is in closest 28
union with Him that we live and move and have
our being ; as in fact some of the poets in repute
among yourselves have said, 'For we are also His
offspring.' Since then we are God's offspring, we 29
ought not to imagine that His nature resembles gold
or silver or marble, or anything sculptured by the
art and inventive faculty of man. Those times of 30
ignorance God viewed with indulgence. But now
He commands all men everywhere to repent, seeing 31
that He has appointed a day on which, before long,
He will judge the world in righteousness, through
the instrumentality of a man whom He has pre-
destined to this work, and has made the fact certain
to every one by raising Him from the dead."

Opposition and Sympathy When they heard Paul speak of a resurrection of dead men, some began to scoff. But others said,

“We will hear you again on that subject.”

So Paul went away from them. A few, however, attached themselves to him and believed, among them being Dionysius a member of the Council, a gentlewoman named Damäris, and some others.

Corinth. Aquila and Priscilla After this he left Athens and came to Corinth. Here he found a Jew, a native of Pontus, of the name of Aquila. He and his wife Priscilla had recently come from

Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade—that of tent-maker—he lodged with them and worked with them. But, Sabbath after Sabbath, he preached in the synagogue and tried to win over both Jews and Greeks.

Arrival of Silas and Timothy Now at the time when Silas and Timothy came down from Macedonia, Paul was preaching fervently and was solemnly telling the Jews that Jesus is the Christ. But upon their opposing him with abusive language, he shook his clothes by way of protest, and said to them,

“Your ruin will be upon your own heads. I am not responsible: in future I will go among the Gentiles.”

Eighteen Months' Stay in Corinth So he left the place and went to the house of a person called Titius Justus, a worshipper of the true God. His house was next door to the synagogue. And Crispus, the Warden of the synagogue, believed in the Lord, and so did all his household; and from time to time many of the Corinthians who heard Paul believed and received baptism. And, in a vision by night, the Lord said to Paul,

“Dismiss your fears: go on speaking, and do not

give up. I am with you, and no one shall attack you 10
to injure you; for I have very many people in this
city."

So Paul remained in Corinth for a year and six 11
months, teaching among them the Message of God.

But when Gallio became Proconsul of 12
Greece, the Jews with one accord made
Paul is
brought
before Gallio a dead set at Paul, and brought him
before the court.

"This man," they said, "is inducing people to 13
offer unlawful worship to God."

But, when Paul was about to begin his defence, 14
Gallio said to the Jews,

"If it had been some wrongful act or piece of
cunning knavery I might reasonably have listened
to you Jews. But since these are questions about 15
words and names and your Law, you yourselves
must see to them. I refuse to be a judge in such
matters."

So he ordered them out of court. Then the people 16 17
all set upon Sosthenes, the Warden of the syna-
gogue, and beat him severely in front of the court.
Gallio did not concern himself in the least about
this.

After remaining a considerable time 18
Ephesus,
Caesarea,
Jerusalem,
Antioch longer in Corinth, Paul took leave of the
brethren and set sail for Syria; and
Priscilla and Aquila were with him. He
had shaved his head at Cenchreae, because he was
bound by a vow. They put in at Ephesus, and 19
there Paul left his companions behind. As for
himself, he went to the synagogue and had a dis-
cussion with the Jews. When they asked him to 20
remain longer he did not consent, but took leave 21
of them with the promise,

"I will return to you, God willing."

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and 22
inquired after the welfare of the Church, and then
went down to Antioch.

St. Paul's Third Missionary Tour

Galatia and Phrygia revisited After spending some time in Antioch, 23 Paul set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples.

Apollos in Ephesus and Corinth Meanwhile a Jew named Apollos came 24 to Ephesus. He was a native of Alexandria, a man of great learning and well versed in the Scriptures. He had 25 been instructed by word of mouth in the way of the Lord, and, being full of burning zeal, he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began 26 to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained God's way to him more accurately. Then, 27 as he had made up his mind to cross over into Greece, the brethren wrote to the disciples in Corinth begging them to give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed; for he powerfully and 28 in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ.

Disciples who had not the Holy Spirit During the stay of Apollos in Corinth, 1 19 Paul, after passing through the inland districts, came to Ephesus, where he found a few disciples.

"Did you receive the Holy Spirit when you first 2 believed?" he asked them.

"No," they replied, "we did not even hear that there is a Holy Spirit."

"Into what then were you baptized?" he 3 asked.

"Into John's baptism," they replied.

"John," he said, "administered a baptism of 4 repentance, bidding the people believe on One who was to come after him; namely, on Jesus."

On hearing this, they were baptized into the name 5 of the Lord Jesus; and when Paul laid his hands 6

upon them, the Holy Spirit came on them, and they began to speak in tongues and to prophesy. They 7 numbered in all about twelve men.

Ephesus a Afterwards he went into the synagogue. 8
Missionary There for three months he continued to
Centre for preach fearlessly, explaining in words
Paul which carried conviction the truths which concern the Kingdom of God. But some grew 9 obstinate in unbelief and spoke evil of the new faith before all the congregation. So Paul left them, and, taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall. This 10 went on for two years, so that all the inhabitants of the province of Asia, Jews as well as Greeks, heard the Lord's Message.

Remarkable God also brought about extraordinary 11
Miracles miracles through Paul's instrumentality. Towels or aprons, for instance, which 12 Paul had handled used to be carried to the sick, and they recovered from their ailments, or the evil spirits left them.

The seven But there were also some wandering 13
Sons of Jewish exorcists who undertook to invoke
Sceva the name of Jesus over those who had the evil spirits, saying,

"I command you by that Jesus whom Paul preaches."

There were seven sons of one Sceva, a Jew of 14 high-priestly family, who were doing this.

"Jesus I know," the evil spirit answered, 15
"and Paul I have heard of, but who are you?"

And the man in whom the evil spirit was sprang on 16 two of them, over-mastered them both, and treated them with such violence, that they fled from the house stripped of their clothes and wounded. All 17 the people of Ephesus, Jews as well as Greeks, came to know of this. There was wide-spread terror, and they began to hold the name of the Lord Jesus in high honour.

The Sorcerers' Books are burned Many also of those who believed came confessing without reserve what their conduct had been, and not a few of those who had practised magical arts brought their books together and burnt them in the presence of all. The total value was reckoned and found to be 50,000 silver coins. Thus mightily did the Lord's Message spread and triumph !

Paul's Hopes and Plans When matters had reached this point, Paul decided in his own mind to travel through Macedonia and Greece, and go to Jerusalem.

"After that," he said, "I must also see Rome."

But he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself remained for a while in Roman Asia.

Demetrius creates an Uproar Now just at that time there arose no small commotion about the new faith. There was a certain Demetrius, a silver-smith, who made miniature silver sanctuaries of Diana, a business which brought great gain to the mechanics in his employ. He called his workmen together, and others who were engaged in similar trades, and said to them,

"You men well know that our prosperity depends on this business of ours ; and you see and hear that, not in Ephesus only but throughout almost the whole province of Asia, this fellow Paul has led away a vast number of people by inducing them to believe that they are not gods at all that are made by men's hands. There is danger, therefore, not only that this our trade will become of no account, but also that the temple of the great goddess Diana will fall into utter disrepute, and that before long she will be actually deposed from her majestic rank—she who is now worshipped by the whole province of Asia ; nay, by the whole world."

After listening to this harangue, they became furiously angry and kept calling out,

"Great is the Ephesian Diana !"

The riot and uproar spread through the whole city, 29
till at last with one accord they rushed into the
Theatre, dragging with them Gaius and Aristarchus,
two Macedonians who were fellow travellers with
Paul. Then Paul would have liked to go in and 30
address the people, but the disciples would not let him
do so. A few of the public officials, too, who were 31
friendly to him, sent repeated messages entreating
him not to venture into the Theatre. The people, 32
meanwhile, kept shouting, some one thing and some
another; for the assembly was all uproar and con-
fusion, and the greater part had no idea why they
had come together. Then some of the people 33
crowded round Alexander, whom the Jews had
pushed forward; and Alexander, motioning with his
hand to get silence, was prepared to make a defence
to the people. No sooner, however, did they see 34
that he was a Jew, than there arose from them
all one roar of shouting, lasting about two
hours.

"Great is the Ephesian Diana," they said.

**A Protest
from the
Recorder**

At length the Recorder quieted them 35
down.

"Men of Ephesus," he said, "who is
there of all mankind that needs to be told
that the city of Ephesus is the guardian of the temple
of the great Diana and of the image which fell down
from Zeus? These facts, then, being unquestioned, 36
it becomes you to maintain your self-control and not
act recklessly. For you have brought these men here, 37
who are neither robbers of temples nor blasphemers
of our goddess. If, however, Demetrius and the 38
mechanics who support his contention have a
grievance against any one, there are assize-days and
there are Proconsuls: let the persons interested
accuse one another. But if you desire anything 39
further, it will have to be settled in the regular
assembly. For in connexion with to-day's pro- 40
ceedings there is danger of our being charged with
attempted insurrection, there having been no real

reason for this riot ; nor shall we be able to justify the behaviour of this disorderly mob."

With these words he dismissed the assembly, 41

Paul in
Macedonia,
Greece, and
Troas

When the uproar had ceased, Paul sent 1 20
for the disciples ; and, after speaking
words of encouragement to them, he took
his leave, and started for Macedonia.

Passing through those districts he encouraged the 2
disciples in frequent addresses, and then came into
Greece, and spent three months there. The Jews 3
having planned to waylay him whenever he might
be on the point of taking ship for Syria, he decided
to travel back by way of Macedonia. He was ac- 4
companied as far as the province of Asia by Sopater
the Beroean, the son of Pyrrhus ; by the Thessalonians,
Aristarchus and Secundus ; by Gaius of Derbe, and
Timothy ; and by the Asians, Tychicus and Trophi-
mus. These brethren had gone on and were waiting 5
for us in the Troad. But we ourselves sailed from 6
Philippi after the days of Unleavened Bread, and five
days later joined them in the Troad, where we re-
mained for a week.

On the first day of the week, when we 7
had met to break bread, Paul, who was
going away the next morning, was
preaching to them, and prolonged his
discourse till midnight. Now there were a good 8
many lamps in the room upstairs where we all were,
and a youth of the name of Eutychus was sitting at 9
the window. This lad, gradually sinking into deep
sleep while Paul preached at unusual length, over-
come at last by sleep, fell from the second floor and
was taken up dead. Paul, however, went down, threw 10
himself upon him, and folding him in his arms said,
" Do not be alarmed ; his life is still in him."

Then he went upstairs again, broke bread, and 11
took some food ; and, after a long conversation
which was continued till daybreak, at last he parted
from them. They had taken the lad home alive, and 12
were greatly comforted.

Paul at the Port of Ephesus The rest of us had already gone on board a ship, and now we set sail for Assos, intending to take Paul on board there ; for so he had arranged, he himself intending to go by land. Accordingly, when he met us at Assos, we took him on board and came to Mitylene. Sailing from there, we arrived the next day off Chios. On the next we touched at Samos ; and on the day following reached Miletus. For Paul's plan was to sail past Ephesus, so as not to spend much time in the province of Asia ; since he was very desirous of being in Jerusalem, if possible, on the day of the Harvest Festival.

His Farewell Address From Miletus he sent to Ephesus for the Elders of the Church to come to him. Upon their arrival he said to them, " You Elders well know, from the first day of my setting foot in the province of Asia, the kind of life I lived among you the whole time, serving the Lord in all humility, and with tears, and amid trials which came upon me through the plotting of the Jews —and that I never shrank from declaring to you anything that was profitable, or from teaching you in public and in your homes, and urging upon both Jews and Greeks the necessity of turning to God and of believing in Jesus our Lord.

" And now, impelled by a sense of duty, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, testifies to me that imprisonment and suffering are awaiting me. But even the sacrifice of my life I count as nothing, if only I may perfect my earthly course, and be faithful to the duty which the Lord Jesus has entrusted to me of proclaiming, as of supreme importance, the Good News of God's grace.

" And now, I know that none of you among whom I have gone in and out proclaiming the coming of the Kingdom, will any longer see my face. Therefore I protest to you to-day that I am not responsible

for the ruin of any one of you. For I have not 27
shrunk from declaring to you God's whole truth.

"Take heed, to yourselves and to all the flock 28
among which the Holy Spirit has placed you to
take the oversight for Him and act as shepherds to
the Church of God, which He has bought with
His own blood. I know that, when I am gone, 29
cruel wolves will come among you and will not
spare the flock; and that from among your own 30
selves men will rise up who will seek with their
perverse talk to draw away the disciples after them.
Therefore be on the alert; and remember that, night 31
and day, for three years, I never ceased admonishing
every one, even with tears.

"And now I commend you to God and to the word 32
of His grace. He is able to build you up and to
give you your inheritance among His people. No 33
one's silver or gold or clothing have I coveted. You 34
yourselves know that these hands of mine have
provided for my own necessities and for the people
with me. In all things I have set you an example, 35
showing you that, by working as I do, you ought to
help the weak, and to bear in mind the words of the
Lord Jesus, how He Himself said,

"It is more blessed to give than to receive."

Having spoken thus, Paul knelt down and prayed 36
with them all; and with loud lamentation they all 37
threw their arms round his neck, and kissed him
lovingly, grieved above all things at his having told 38
them that after that day they were no longer to see
his face. And they went with him to the ship.

When, at last, we had torn ourselves 1 21
away and had set sail, we ran in a straight
course to Cos; the next day to Rhodes,
and from there to Patara. Finding a ship 2
bound for Phoenicia, we went on board and put to
sea. After sighting Cyprus and leaving that island on 3
our left, we continued our voyage to Syria and put in
at Tyre: for there the ship was to unload her cargo.
Having searched for the disciples and found them, 4

He resumes
his Journey
to Jerusalem

we stayed at Tyre for seven days ; and, taught by the Spirit, they repeatedly urged Paul not to proceed to Jerusalem. When, however, our time was up, we 5 left and went on our way, all the disciples and their wives and children coming to see us off. Then, after kneeling down on the beach and praying, we took leave of one another ; and we went on board, 6 while they returned home.

As for us, our voyage was over when 7 With Philip in Caesarea having sailed from Tyre we reached Ptolemais. Here we inquired after the welfare of the brethren, and remained a day with them. On the morrow we left Ptolemais and went 8 on to Caesarea, where we came to the house of Philip the Evangelist, who was one of the seven, and stayed with him.

Now Philip had four unmarried 9 Agabus predicts Paul's daughters who were prophetesses ; and 10 Imprisonment during our somewhat lengthy stay a Prophet of the name of Agabus came down from Judaea. When he arrived he took Paul's 11 loincloth, and bound his own feet and arms with it, and said,

"Thus says the Holy Spirit, 'So will the Jews in Jerusalem bind the owner of this loincloth, and will hand him over to the Gentiles.'"

As soon as we heard these words, both we and the 12 brethren at Caesarea entreated Paul not to go up to Jerusalem. His reply was, 13

"What can you mean by thus breaking my heart with your grief ? Why, as for me, I am ready not only to go to Jerusalem and be put in chains, but even to die there for the sake of the Lord Jesus."

So when he was not to be dissuaded, we ceased 14 remonstrating with him and said,

"The Lord's will be done !"

A few days afterwards we loaded our 15 Paul reaches Jerusalem baggage-cattle and continued our journey to Jerusalem. Some of the disciples from 16 Caesarea also joined our party, and brought with

them Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge. At length we 17 reached Jerusalem, and there the brethren gave us a hearty welcome.

Paul in Jerusalem

**An Inter-
view with
James and
others** On the following day we went with Paul 18 to call on James, and all the Elders of the Church came also. After exchanging 19 friendly greetings, Paul told in detail all that God had done among the Gentiles through his instrumentality. And they, when they had heard his 20 statement, gave the glory to God.

**Paul tries
to conciliate
the Jewish
Christians** Then they said, "You see, brother, how many tens of thousands of Jews there are among those who have accepted the faith, and they are all zealous upholders of the Law. Now what they 21 have been repeatedly told about you is that you teach all the Jews among the Gentiles to abandon Moses, and that you forbid them to circumcise their children or observe old-established customs. What then ought 22 you to do? They are sure to hear that you have come to Jerusalem; so do this which we now tell you. We 23 have four men here who have a vow resting on them. Associate with these men and purify yourself with 24 them, and pay their expenses so that they can shave their heads. Then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself scrupulously obey the Law. But as for the Gentiles who have accepted the faith, 25 we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication."

So Paul associated with the men; and the next day, 26 having purified himself with them, he went into the Temple, giving every one to understand that the days of their purification were finished, and there he remained until the sacrifice for each of them was offered.

But, when the seven days were nearly over, the Jews from the province of Asia, having seen Paul in the Temple, set about rousing the fury of all the people against him. They laid hands on him, crying out,

“Men of Israel, help ! help ! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place.”

(For they had previously seen Trophimus the Ephesian with him in the city, and imagined that Paul had brought him into the Temple.) The excitement spread through the whole city, and the people rushed in crowds to the Temple, and there laid hold of Paul and began to drag him out ; and the Temple gates were immediately closed.

But while they were trying to kill Paul, word was taken up to the Tribune in command of the battalion, that all Jerusalem was in a ferment. He instantly sent for a few soldiers and their officers, and came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul. Then the Tribune, making his way to him, arrested him, and, having ordered him to be secured with two chains, proceeded to ask who he was and what he had been doing. Some of the crowd shouted one accusation against Paul, and some another, until, as the uproar made it impossible for the truth to be ascertained with certainty, the Tribune ordered him to be brought into the barracks. When Paul was going up the steps, he had to be carried by the soldiers because of the violence of the mob ; for the whole mass of the people pressed on in the rear, shouting, “Away with him !”

When he was about to be taken into the barracks, Paul said to the Tribune,
 “May I speak to you ?”

Paul
explains
who he is

“Do you know Greek ?” the Tribune

asked. "Are you not the Egyptian who some years ago excited the riot of the 4,000 cut-throats, and led them out into the Desert?"

"I am a Jew," replied Paul, "belonging to Tarsus 39 in Cilicia, and am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people."

So with his permission Paul stood on the steps and 40 motioned with his hand to the people to be quiet; and when there was perfect silence he addressed them in Hebrew.

Paul tells
the Crowd
the Story
of his
Conversion

"Brethren and fathers," he said, "listen 1 22 to my defence which I now make before you."

And on hearing him address them in 2 Hebrew, they kept all the more quiet; and he said,

"I am a Jew, born at Tarsus in Cilicia, but brought 3 up in this city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted to 4 death this new faith, continually binding both men and women and throwing them into prison; as the 5 High Priest also and all the Elders can bear me witness. It was, too, from them that I received letters to the brethren in Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.

"But on my way, when I was now not far from 6 Damascus, about noon a sudden blaze of light from Heaven shone round me. I fell to the ground and 7 heard a voice say to me,

"Saul, Saul, why are you persecuting Me?"

"Who art thou, Lord?" I asked. 8

"I am Jesus, the Nazarene," He replied, "whom you are persecuting."

"Now the men who were with me, though they 9 saw the light, did not hear the words of Him who spoke to me. And I asked, 10

"What am I to do, Lord?"

"And the Lord said to me,

“ ‘ Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do.’

“ And as I could not see because the light had been 11 so dazzling, those who were with me had to lead me by the arm, and so I came to Damascus.

“ And a certain Ananias, a pious man who obeyed 12 the Law and bore a good character with all the Jews of the city, came to me and standing at my side said, 13

“ ‘ Brother Saul, recover your sight.’

“ I instantly regained my sight and looked up at him. Then he said, ‘ The God of our forefathers has 14 appointed you to know His will, and to see the righteous One and hear Him speak. For you shall 15 be a witness for Him, to all men, of what you have seen and heard. And now why delay ? Rise, get 16 yourself baptized, and wash off your sins, calling upon His name.’

“ After my return to Jerusalem, and while praying 17 in the Temple, I fell into a trance. I saw Jesus, and 18 He said to me,

“ ‘ Make haste and leave Jerusalem quickly, because they will not accept your testimony about Me.’

“ ‘ Lord,’ I replied, ‘ they themselves well know how 19 active I was in imprisoning, and in flogging in synagogue after synagogue those who believe in Thee ; and when they were shedding the blood of Stephen, 20 Thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him.’

“ ‘ Go,’ He replied ; ‘ I will send you as an Apostle 21 to nations far away.’ ”

Although a Roman Citizen he is bound Until they heard this last statement the 22 people listened to Paul, but now with a roar of disapproval they cried out,

“ Away with such a fellow from the earth ! He ought not to be allowed to live.”

And when they continued their furious shouts, 23 throwing their clothes into the air and flinging dust about, the Tribune ordered him to be brought into 24 the barracks, and be examined by flogging, in order to ascertain the reason why they thus cried out

against him. But, when they had tied him up with 25
the straps, Paul said to the Captain who stood by,

“Does the Law permit you to flog a Roman citizen
—and one too who is uncondemned?”

On hearing this question, the Captain went to report 26
the matter to the Tribune.

“What are you intending to do?” he said. “This
man is a Roman citizen.”

So the Tribune came to Paul and asked him, 27

“Tell me, are you a Roman citizen?”

“Yes,” he said.

“I paid a large sum for my citizenship,” said the 28
Tribune.

“But I was born free,” said Paul.

So the men who had been on the point of putting 29
him under torture immediately left him. And the
Tribune, too, was frightened when he learnt that
Paul was a Roman citizen, for he had had him bound.

The next day, wishing to know exactly 30
what charge was being brought against
him by the Jews, the Tribune ordered his
chains to be removed; and, having sent
word to the High Priests and all the Sanhedrin to
assemble, he brought Paul down and made him stand
before them.

Then Paul, fixing a steady gaze on the 1 23
Sanhedrin, said,

“Brethren, it is with a perfectly clear
conscience that I have discharged my
duties before God up to this day.”

On hearing this the High Priest Ananias ordered 2
those who were standing near Paul to strike him on
the mouth.

“Before long,” exclaimed Paul, “God will strike 3
you, you white-washed wall! Are you sitting there
to judge me in accordance with the Law, and do
you yourself actually break the Law by ordering me
to be struck?”

“Do you rail at God’s High Priest?” cried the 4
men who stood by him.

He protests
that he is
innocent

Paul
brought
before the
Sanhedrin

"I did not know, brethren," replied Paul, "that he 5
was the High Priest ; for it is written, 'THOU SHALT
NOT SPEAK EVIL OF A RULER OF THY PEOPLE' "

(Exod. xxii. 28).

**Dissension
between
Pharisees
and
Sadducees** Noticing, however, that the Sanhedrin 6
consisted partly of Sadducees and partly
of Pharisees, he called out loudly among
them,

"Brethren, I am a Pharisee, the son of
Pharisees It is because of my hope of a resurrection
of the dead that I am on my trial."

These words of his caused an angry dispute 7
between the Pharisees and the Sadducees, and the
assembly took different sides. For the Sadducees 8
maintain that there is no resurrection, and neither
angel nor spirit ; but the Pharisees acknowledge the
existence of both. So there arose a great uproar ; 9
and some of the Scribes belonging to the sect of the
Pharisees sprang to their feet and fiercely contended,
saying,

"We find no harm in the man. What if a spirit
has spoken to him, or an angel——!"

**Paul again
rescued by
the Tribune** But when the struggle was becoming 10
violent, the Tribune, fearing that Paul
would be torn to pieces by the people,
ordered the troops to go down and take
him from among them by force and bring him into
the barracks.

**Jesus
comforts
Paul. A Plot
to kill the
Apostle** The following night the Lord came and 11
stood at Paul's side, and said,
"Be of good courage, for as you have
borne faithful witness about me in
Jerusalem, so you must also bear witness
in Rome."

Now, when daylight came, the Jews formed a 12
conspiracy and solemnly swore not to eat or drink till
they had killed Paul. There were more than forty of 13
them who bound themselves by this oath. They went 14
to the High Priests and Elders and said to them,

"We have bound ourselves under a heavy curse to

take no food till we have killed Paul. Now therefore 15
you and the Sanhedrin should make representations
to the Tribune for him to bring him down to you,
under the impression that you intend to inquire more
minutely about him; and we are prepared to
assassinate him before he comes near the place."

But Paul's sister's son heard of the 16
His Nephew intended attack upon him. So he came
informs the and went into the barracks and told Paul
Tribune of it about it; and Paul called one of the 17
Captains and said,

"Take this young man to the Tribune, for he has
information to give him."

So he took him and brought him to the Tribune, 18
and said,

"Paul, the prisoner, called me to him and begged
me to bring this youth to you, because he has some-
thing to say to you."

Then the Tribune, taking him by the arm, with- 19
drew out of the hearing of others and asked him,

"What have you to tell me?"

"The Jews," he replied, "have agreed to request 20
you to bring Paul down to the Sanhedrin to-morrow
for the purpose of making yourself more accurately
acquainted with the case. I beg you not to comply; 21
for more than forty men among them are lying in
wait for him, who have solemnly vowed that they
will neither eat nor drink till they have assassinated
him; and even now they are ready, in anticipation
of receiving that promise from you."

So the Tribune sent the youth home, cautioning 22
him.

"Do not let any one know that you have given me
this information," he said.

Then, calling to him two of the Captains, 23
The Tribune he gave his orders.

sends him to "Get ready two hundred men," he said,
Caesarea "to march to Caesarea, with seventy
cavalry and two hundred light infantry, starting at
nine o'clock to-night."

He further told them to provide horses to mount 24
Paul on, so as to bring him safely to Felix the
Governor. He also wrote a letter of which these 25
were the contents :

“Claudius Lysias to his Excellency, Felix the 26
Governor : all good wishes. This man Paul had been 27
seized by the Jews, and they were on the point of
killing him, when I came upon them with the troops
and rescued him, for I had been informed that he
was a Roman citizen. And, wishing to know with 28
certainty the offence of which they were accusing
him, I brought him down into their Sanhedrin, and I 29
discovered that the charge had to do with questions
of their Law, but that he was accused of nothing
for which he deserves death or imprisonment. But 30
now that I have received information of an intended
attack upon him, I immediately send him to you,
directing his accusers also to state before you the
case they have against him.”

So, in obedience to their orders, the 31
Paul's Reception by Felix soldiers took Paul and brought him by
night as far as Antipatris. The next day 32
the infantry returned to the barracks,
leaving the cavalry to proceed with him ; and, the 33
cavalry having reached Caesarea and delivered the
letter to the Governor, they brought Paul also to him.
Felix, after reading the letter, inquired from what 34
province he was ; and being told “from Cilicia,”
he said, 35

“I will hear all you have to say, when your
accusers also have come.”

And he ordered him to be detained in custody in
Herod's Palace.

Five days after this, Ananias the High 1 24
Tertullus impeaches the Apostle Priest came down to Caesarea with a
number of Elders and a pleader called
Tertullus. They stated to the Governor
the case against Paul. So Paul was sent for, and 2
Tertullus began to impeach him as follows.

“Indebted as we are,” he said, “to you, most noble

Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we 3 accept them with profound gratitude. But—not to 4 detain you too long—I beg you in your forbearance to listen to a brief statement from us. For we have 5 found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes. He even attempted to profane the 6 Temple, but we arrested him. You, however, by 8 examining him, will yourself be able to learn the truth as to all this which we allege against him.”

The Jews also joined in the charge, maintaining 9 that these were facts.

Paul
protests
that he is
innocent

Then, at a sign from the Governor, 10 Paul answered,

“Knowing, Sir, that for many years you have administered justice to this nation, I cheerfully make my defence. For you have it in 11 your power to ascertain that it is not more than twelve days ago that I went up to worship in Jerusalem ; and that neither in the Temple nor in the 12 synagogues, nor anywhere in the city, did they find me disputing with any opponent or collecting a crowd about me. Nor can they prove the charges 13 which they are now bringing against me. But this 14 I confess to you—that in the way which they style a heresy, I worship the God of our forefathers, believing everything that is taught in the Law or is written in the Prophets, and having a hope directed 15 towards God, which my accusers themselves also entertain, that before long there will be a resurrection both of the righteous and the unrighteous. This too 16 is my own earnest endeavour—always to have a clear conscience in relation to God and man.

“Now after an interval of several years I came to 17 bring alms to my nation, and to offer sacrifices. While I was busy about these, they found me in the 18 Temple purified, with no crowd around me and no

uproar ; but there were certain Jews from the province of Asia. They ought to have been here 19 before you, and to have been my prosecutors, if they have any charge to bring against me. Or let these 20 men themselves say what misdemeanour they found me guilty of when I stood before the Sanhedrin, unless it was in that one expression which I made 21 use of when I shouted out as I stood among them,

“The resurrection of the dead is the thing about which I am on my trial before you to-day.”

Felix acts kindly towards Paul. At this point Felix, who was fairly well 22 informed about the new faith, adjourned the trial, saying to the Jews,

“When the Tribune Lysias comes down, I will enter carefully into the matter.”

And he gave orders to the Captain that Paul was 23 to be kept in custody, but be treated with indulgence, and that his personal friends were not to be prevented from showing him kindness.

Felix procrastinates for two Years Not long after this, Felix came with 24 Drusilla his wife, a Jewess, and sending for Paul, listened to him as he spoke about faith in Christ Jesus. But when he dealt 25 with the subjects of justice, self-control, and the judgement which was soon to come, Felix became alarmed and said,

“For the present leave me, and when I can find a convenient opportunity I will send for you.”

At the same time he hoped that Paul would give 26 him money ; and for this reason he sent for him the oftener to converse with him. But after the lapse of 27 fully two years Felix was succeeded by Porcius Festus ; and being desirous of gratifying the Jews. Felix left Paul still in prison.

Festus becomes Governor Festus, having entered on his duties as 1 25 governor of the province, two days later went up from Caesarea to Jerusalem.

The High Priests and the leading men 2 among the Jews immediately made representations

to him against Paul, and begged him—asking it as a 3
favour, to Paul's prejudice—to have him brought to
Jerusalem. They were planning an ambush to kill
him on the way. Festus, however, replied that Paul 4
was in custody in Caesarea, and that he was himself
going there very soon.

"Therefore let those of you," he said, "who can 5
come, go down with me, and impeach the man, if
there is anything amiss in him."

After a stay of eight or ten days in 6
Paul again Jerusalem—not more—he went down to
pleads 'Not Caesarea; and the next day, taking his
Guilty' seat on the tribunal, he ordered Paul to be
brought in. Upon Paul's arrival, the Jews who had 7
come down from Jerusalem stood round him, and
brought many grave charges against him which they
were unable to substantiate. But, in reply, Paul 8
said,

"Neither against the Jewish Law, nor against the
Temple, nor against Caesar, have I committed any
offence whatever."

Then Festus, being anxious to gratify 9
Paul appeals the Jews, asked Paul,
to the "Are you willing to go up to Jeru-
Emperor salem, and there stand your trial before me
on these charges?"

"I am standing before Caesar's tribunal," replied 10
Paul, "where alone I ought to be tried. The Jews
have no real ground of complaint against me, as in
fact you yourself are beginning to see more clearly.
If, however, I have done wrong and have committed 11
any offence for which I deserve to die, I do not ask to
be excused that penalty. But if there is no truth in
what these men allege against me, no one has the
right to give me up to them as a favour. I appeal to
Caesar."

Then, after conferring with the Council, Festus 12
replied,

"To Caesar you have appealed: to Caesar you shall
go."

Festus tells Herod Agrippa about Paul A short time after this, Agrippa the king 13
and Bernice came to Caesarea to pay a
complimentary visit to Festus ; and, during 14
their rather long stay, Festus laid Paul's
case before the king.

"There is a man here," he said, "whom Felix left
a prisoner, about whom, when I went to Jerusalem, 15
the High Priests and the Elders of the Jews made
representations to me, begging that sentence might
be pronounced against him. My reply was that it is 16
not the custom among the Romans to give up any one
for punishment before the accused has had his
accusers face to face, and has had an opportunity of
defending himself against the charge which has been
brought against him.

"When, therefore, a number of them came here, 17
the next day I took my seat on the tribunal, without
any loss of time, and ordered the man to be brought
in. But, when his accusers stood up, they did not 18
charge him with the misdemeanours of which I had
been suspecting him. But they quarrelled with him 19
about certain matters connected with their own
religion, and about one Jesus who had died, but—so
Paul persistently maintained—is now alive. I was at 20
a loss how to investigate such questions, and asked
Paul whether he would care to go to Jerusalem and
there stand his trial on these matters. But when 21
Paul appealed to have his case kept for the Emperor's
decision, I ordered him to be kept in prison until I
could send him up to Caesar."

"I should like to hear the man myself," said 22
Agrippa.

He brings Paul before Agrippa "To-morrow," replied Festus, "you
shall."

Accordingly, the next day, Agrippa and
Bernice came in state and took their seats 23
in the Judgement Hall, attended by the Tribunes and
the men of high rank in the city ; and, at the com-
mand of Festus, Paul was brought in. Then Festus 24
said,

"King Agrippa and all who are present with us, you see here the man about whom the whole nation of the Jews made suit to me, both in Jerusalem and here, crying out that he ought not to live any longer. I could not discover that he had done anything for which he deserved to die ; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, however, to tell our Sovereign about him. So I have brought the man before you all—and especially before you, King Agrippa—that after he has been examined I may find something which I can put into writing. For, when sending a prisoner to Rome, it seems to me to be absurd not to state the charges against him."

Then Agrippa said to Paul,
 Paul tells the Story of his own Life "You have permission to speak about yourself."

1 26

So Paul, with outstretched arm, proceeded to make his defence.

"As regards all the accusations brought against me by the Jews," he said, "I think myself fortunate, King Agrippa, in being about to defend myself to-day before you, who are so familiar with all the customs and speculations that prevail among the Jews ; and for this reason, I pray you, give me a patient hearing."

"The kind of life I have lived from my youth upwards, as exemplified in my early days among my nation and in Jerusalem, is known to all the Jews. For they all know me of old—if they would but testify to the fact—how, being an adherent of the strictest sect of our religion, my life was that of a Pharisee. And now I stand here impeached because of my hope in the fulfilment of the promise made by God to our forefathers—the promise which our twelve tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, Sir, that I am accused by the Jews. Why is it deemed with all of you a thing past belief if God raises the dead to life ?

"I myself, however, thought it a duty to do many 9

things in hostility to the name of Jesus, the Nazarene. 10
And that was how I acted in Jerusalem. Armed with
authority received from the High Priests I shut up
many of God's people in various prisons, and when they
were about to be put to death I gave my vote against
them. In all the synagogues also I punished them 11
many a time, and tried to make them blaspheme; and
in my wild fury I chased them even to foreign towns.

"While thus engaged, I was travelling one day to 12
Damascus armed with authority and a commission
from the High Priests, and on the journey at noon,
Sir, I saw a light from Heaven—brighter than the 13
brightness of the sun—shining around me and around
those who were travelling with me. We all fell to 14
the ground; and I heard a voice which said to me
in Hebrew,

"'Saul, Saul, why are you persecuting Me? You
are finding it painful to kick against the ox-goad.'

"'Who art Thou, Lord?' I asked. 15

"'I am Jesus whom you are persecuting,' the Lord
replied. 'But rise, and stand on your feet; for I 16
have appeared to you for the very purpose of ap-
pointing you My servant and My witness both as to
the things you have already seen and as to those in
which I will appear to you. I will save you from the 17
Jewish people and from the Gentiles, to whom I send
you to open their eyes, that they may turn from darkness 18
to light and from the obedience to Satan to God, in
order to receive forgiveness of sins and an inheritance
among those who are sanctified through faith in Me.'

"Therefore, King Agrippa, I was not disobedient 19
to the heavenly vision; but I proceeded to preach 20
first to the people in Damascus, and then to those in
Jerusalem and in all Judaea, and to the Gentiles,
that they must repent and turn to God, and live lives
consistent with such repentance.

"It was on this account that the Jews seized me in 21
the Temple and tried to kill me. Having, however, 22
obtained the help which is from God, I have stood
firm until now, and have solemnly exhorted rich and

poor alike, saying nothing except what the Prophets and Moses predicted as soon to happen, since the Christ was to be a suffering Christ, and by coming back from the dead was then to be the first to proclaim a message of light both to the Jewish people and to the Gentiles."

As Paul thus made his defence, Festus exclaimed in a loud voice,

"You are raving mad, Paul ; your great learning is driving you mad."

"I am not mad, most noble Festus," replied Paul ;
 "I am speaking words of sober truth. For the King, to whom I speak freely, knows about these matters. I am not to be persuaded that any detail of them has escaped his notice ; for these things have not been done in a corner. King Agrippa, do you believe the Prophets? I know that you believe them."

Agrippa answered,

"In brief, you are doing your best to persuade me to become a Christian."

"My prayer to God, whether briefly or at length," replied Paul, "would be that not only you but all who are my hearers to-day, might become such as I am—except these chains."

So the King rose, and the Governor,
 Paul declared innocent and Bernice, and those who were sitting with them ; and, having withdrawn, they talked to one another and said,

"This man is doing nothing for which he deserves death or imprisonment."

And Agrippa said to Festus,

"He might have been set at liberty, if he had not appealed to Caesar."

Paul's Voyage to Italy

The Ship
 from Adra-
 myttium
 takes Paul
 to Sidon

Now when it was decided that we should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, a Captain of the Augustan battalion ; and going on board a ship of

Adramyttium which was about to sail to the ports of the province of Asia, we put to sea ; Aristarchus, the Macedonian, from Thessalonica, forming one of 3 our party. The next day we put in at Sidon. There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.

Myra, Putting to sea again, we sailed under 4
Cnidus, the lee of Cyprus, because the winds were
Salmone, against us ; and, sailing the whole length 5
Fair Havens of the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia. There Julius found an 6 Alexandrian ship bound for Italy, and put us on board of her. It took several days of slow sailing for us 7 to come with difficulty off Cnidus ; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete by Salmone. Then, coasting along with difficulty, we reached a 8 place called ' Fair Havens,' near the town of Lasea.

Paul's Our voyage thus far had occupied a 9
Advice to his considerable time, and the navigation
Companions being now unsafe and the Fast also already over, Paul warned them.

"Sirs," he said, "I perceive that before long 10 the voyage will be attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also."

But Julius let himself be persuaded by the pilot and 11 by the owner rather than by Paul's arguments ; and 12 as the harbour was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix—a harbour on the coast of Crete facing north-east and south-east—to winter there. And a light breeze from the south 13 sprang up, so that they supposed they were now sure of their purpose. So weighing anchor they ran along the coast of Crete, hugging the shore.

The Storm But it was not long before a furious 14 north-east wind, coming down from the mountains, burst upon us and carried the ship out of

her course. She was unable to make headway 15
 against the gale ; so we gave up and let her drive.
 Then we ran under the lee of a little island called 16
 Cauda, where we managed with great difficulty to
 secure the boat ; and, after hoisting it on board, they 17
 used frapping-cables to undergird the ship, and, as
 they were afraid of being driven on the Syrtis quick-
 sands, they lowered the gear and lay to. But, as the 18
 storm was still violent, the next day they began to
 lighten the ship ; and, on the third day, with their 19
 own hands they threw the ship's spare gear over-
 board: Then, when for several days neither sun nor 20
 stars were seen and the terrific gale still harassed us,
 the last ray of hope was now vanishing.

Paul, divine-ly comforted, When for a long time they had taken 21
cheers his but little food, Paul, standing up among
Companions them, said,

“Sirs, you ought to have listened to me
 and not have sailed from Crete. You would then
 have escaped this suffering and loss. But now take 22
 courage, for there will be no destruction of life
 among you, but of the ship only. For there stood by 23
 my side, last night, an angel of the God to whom
 I belong, and whom also I worship, and he said, 24

“Dismiss all fear, Paul, for you must stand before
 Caesar ; and God has granted you the lives of all who
 are sailing with you.’

“Therefore, Sirs, take courage ; for I believe God, 25
 and am convinced that things will happen exactly as
 I have been told. But we are to be stranded on 26
 a certain island.”

The Ship drifts near an unknown Shore It was now the fourteenth night, and 27
 we were drifting through the Sea of Adria,
 when, about midnight, the sailors sus-
 pected that land was close at hand. So 28
 they hove the lead and found twenty fathoms of
 water ; and after a short time they hove again and
 found fifteen fathoms. Then for fear of possibly 29
 running on rocks, they threw out four anchors from
 the stern and waited impatiently for daylight. The 30

sailors, however, wanted to make their escape from the ship, and had lowered the boat into the sea, pretending that they were going to lay out anchors from the bow. But Paul, addressing Julius and the soldiers, said, 31

“Your lives will be sacrificed, unless these men remain on board.”

Then the soldiers cut the ropes of the ship’s boat 32 and let her fall off.

Paul per- And continually, up till daybreak, Paul 33
suades his kept urging all on board to take some
Companions food.
to take Food

“This is the fourteenth day,” he said, “that you have been anxiously waiting for the storm to cease, and have fasted, eating little or nothing. I therefore strongly advise you to take some food. 34 This is essential for your safety. For not a hair will perish from the head of any one of you.”

Having said this he took some bread, and, after 35 giving thanks to God for it before them all, he broke it in pieces and began to eat it. This raised the spirits 36 of all, and they too took food. There were 276 of us, 37 crew and passengers, all told. After eating a hearty 38 meal they lightened the ship by throwing the wheat overboard.

The Ship is When daylight came, they tried in vain 39
wrecked to recognise the coast. But an inlet with a sandy beach attracted their attention, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the anchors 40 and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where two seas met, 41 they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

All on board Now the soldiers recommended that the 42
land safely prisoners should be killed, for fear some
at Malta one of them might swim ashore and effect his escape. But their Captain, bent on 43

securing Paul's safety, kept them from their purpose and gave orders that those who could swim should first jump overboard and get to land ; and that the 44 rest should follow, some on planks, and others on various things from the ship. In this way they all got safely to land.

Paul and the Viper Our lives having been thus preserved, 1 **28**
we discovered that the island was called
Malta. The strange-speaking natives 2
showed us remarkable kindness, for they lighted a
fire and made us all welcome because of the pelting
rain and the cold. Now, when Paul had gathered a 3
bundle of sticks and had thrown them on the fire, a
viper, driven by the heat, came out and fastened itself
on his hand. When the natives saw the creature 4
hanging to his hand, they said to one another,

"Beyond doubt this man is a murderer, for, though
saved from the sea, unerring Justice does not permit
him to live."

He, however, shook the reptile off into the fire and 5
was unhurt. They expected him soon to swell with 6
inflammation or suddenly fall down dead ; but, after
waiting a long time and seeing no harm come to him,
they changed their minds and said that he was a god.

The Father of Publius cured Now in the same part of the island there 7
were estates belonging to the Governor,
whose name was Publius. He welcomed
us to his house, and for three days gener-
ously made us his guests. It happened, however, that 8
his father was lying ill of dysentery aggravated by
attacks of fever ; so Paul went to see him, and, after
praying, laid his hands on him and cured him. After 9
this, all the other sick people in the island came and
were cured. They also loaded us with honours, and 10
when at last we sailed they put supplies on board
for us.

Syracuse, Rhégium, Puteoli, Rome Three months passed before we set sail 11
in an Alexandrian vessel, called the 'Twin
Brothers,' which had wintered at the island.
At Syracuse we put in and stayed for two 12

days. From there we came round and reached 13
Rhegium ; and a day later, a south wind sprang up
which brought us by the evening of the next day to
Puteoli. Here we found brethren, who invited us 14
to remain with him for a week ; and so we reached
Rome. Meanwhile the brethren there, hearing of 15
our movements, came as far as the Market of Appius
and the Three Huts to meet us ; and when Paul saw
them he thanked God and felt encouraged. Upon our 16
arrival in Rome, Paul received permission to live by
himself, guarded by a soldier.

Paul in Rome

**An Inter-
view with
the Jews**

After one complete day he invited the 17
leading men among the Jews to meet him ;
and, when they were come together, he
said to them,

“As for me, brethren, although I had done nothing
prejudicial to our people or contrary to the customs
of our forefathers, I was handed over as a prisoner
from Jerusalem into the power of the Romans. They, 18
after they had sharply questioned me, were willing to
set me at liberty, because they found no offence in me
for which I deserve to die. But, at last, the opposition 19
of the Jews compelled me to appeal to Caesar ; not
however that I had any charge to bring against my
nation. For these reasons, then, I have invited you 20
here, that I might see you and speak to you ; for it is
for the sake of Him who is the hope of Israel that this
chain hangs upon me.”

“For our part,” they replied, “we have not received 21
any letters from Judaea about you, nor have any of our
countrymen come here and reported or stated any-
thing to your disadvantage. But we should be glad to 22
hear from you what it is that you believe ; for as for this
sect all we know is that it is everywhere spoken against.”

**Paul begins
to preach
in Rome**

So they arranged a day with him and 23
came to him in considerable numbers at the
house of the friends who were entertain-
ing him. And then, with solemn earnest-

ness, he explained to them the subject of the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced ; 24 others refused to believe. Unable to agree among 25 themselves, they at last left him, but not before Paul had spoken a parting word to them, saying,

“Right well did the Holy Spirit say to your forefathers through the Prophet Isaiah :

“ ‘GO TO THIS PEOPLE AND TELL THEM, 26

YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDERSTAND ;

AND WILL LOOK AND LOOK, AND BY NO MEANS SEE.

FOR THIS PEOPLE’S MIND HAS GROWN CALLOUS 27

THEIR HEARING HAS BECOME DULL,

AND THEIR EYES THEY HAVE CLOSED ;

TO PREVENT THEIR EVER SEEING WITH THEIR EYES,

OR HEARING WITH THEIR EARS,

OR UNDERSTANDING WITH THEIR MINDS,

AND TURNING BACK,

SO THAT I MIGHT CURE THEM ’ (Isa. vi. 9, 10).

“Be fully assured, therefore, that this salvation— 28 God’s salvation—has now been sent to the Gentiles, and that they, at any rate, will give heed.”

After this Paul lived for fully two years 30
 The two Years that followed in a hired house of his own, receiving all who came to see him. He announced 31
 the coming of the Kingdom of God, and taught concerning the Lord Jesus Christ without let or hindrance.

PAUL'S LETTER TO THE ROMANS

Introduction

**Paul's Mes-
sage and
Apostleship** Paul, a bondservant of Jesus Christ, 1
called to be an Apostle, set apart to pro-
claim God's Good News, which God had 2
already promised through His Prophets
in Holy Writ, concerning His Son, who, as regards 3
His human descent, belonged to the posterity of
David, but as regards the holiness of His Spirit 4
was decisively proved by His Resurrection to be
the Son of God—I mean concerning Jesus Christ
our Lord, through whom we have received grace 5
and Apostleship in His service in order to win men
to obedience to the faith, among all Gentile peoples,
among whom you also, called, as you have been, 6
to belong to Jesus Christ, are numbered:

To all God's loved ones who are in Rome, 7
called to be saints. May grace and peace be
granted to you from God our Father and the Lord
Jesus Christ.

**The
Christians
in Rome
and Paul** First of all, I thank my God through 8
Jesus Christ for what He has done for
all of you ; for the report of your faith
is spreading through the whole world.
I call God to witness—to whom I render priestly 9
and spiritual service by telling the Good News
about His Son—how unceasingly I make mention 10
of you in His presence, always in my prayers en-
treating that now, at length, if such be His will,
the way may by some means be made clear for
me to come to you. For I am longing to see you, 11
in order to convey to you some spiritual help, so
that you may be strengthened ; in other words 12
that while I am among you we may be mutually
encouraged by one another's faith, yours and mine.

And I desire you to know, brethren, that I have 13
 many a time intended to come to you—though
 until now I have been disappointed—in order that
 among you also I might gather some fruit
 from my labours, as I have already done among
 the rest of the Gentile nations. I am already under 14
 obligations alike to Greek-speaking races and to
 others, to cultured and to uncultured people: so 15
 that for my part I am willing and eager to pro-
 claim the Good News to you also who are in Rome.

The main Subject of the Letter

Salvation through Faith For I am not ashamed of the Good 16
 News. It is God's power which is at
 work for the salvation of every one who
 believes—the Jew first, and then the
 Gentile. For in the Good News a righteousness which 17
 comes from God is being revealed, depending on faith
 and tending to produce faith; as the Scripture has it,
 "THE RIGHTEOUS MAN SHALL LIVE BY FAITH"
 (Hab. ii. 4.)

God's Anger against Sin For God's anger is being revealed 18
 from Heaven against all impiety and
 against the iniquity of men who through
 iniquity suppress the truth. God is angry: because 19
 what may be known about Him is plain to their
 inmost consciousness; for He Himself has made
 it plain to them. For, from the very creation of 20
 the world, His invisible perfections—namely His
 eternal power and divine nature—have been ren-
 dered intelligible and clearly visible by His works,
 so that these men are without excuse. For when 21
 they had come to know God, they did not give
 Him glory as God nor render Him thanks, but
 they became absorbed in useless discussions, and
 their senseless minds were darkened. While boast- 22
 ing of their wisdom they became utter fools, and,
 instead of worshipping the imperishable God, they 23
 worshipped images resembling perishable man or
 resembling birds or beasts or reptiles.

**The
notorious
Wickedness
of the
Gentiles** For this reason, in accordance with 24
their own depraved cravings, God gave
them up to uncleanness, allowing them
to dishonour their bodies among them-
selves with impurity. For they had 25
bartered the reality of God for what is unreal, and
had offered divine honours and religious service to
created things, rather than to the Creator—He who
is for ever blessed. Amen.

This then is the reason why God gave them up 26
to vile passions. For not only did the women
among them exchange the natural use of their
bodies for one which is contrary to nature, but the 27
men also, in just the same way—neglecting that
for which nature intends women—burned with
passion towards one another, men practising shame-
ful vice with men, and receiving in their own
selves the reward which necessarily followed their
misconduct.

And just as they had refused to continue to have 28
a full knowledge of God, so it was to utterly
worthless minds that God gave them up, for them
to do things which should not be done. Their 29
hearts overflowed with all sorts of dishonesty, mis-
chief, greed, malice. They were full of envy and
murder, and were quarrelsome, crafty, and spiteful.
They were secret backbiters, open slanderers; hate- 30
ful to God, insolent, haughty, boastful; inventors of
new forms of sin, disobedient to parents, destitute 31
of common sense, faithless to their promises, with-
out natural affection, without human pity. In short, 32
though knowing full well the sentence which God
pronounces against actions such as theirs, as
things which deserve death, they not only practise
them, but even encourage and applaud others who
do them.

**All Mankind
without
exception
are Sinners** You are therefore without excuse, O 1 2
man, whoever you are who sit in judge-
ment upon others. For when you pass
judgement on your fellow man, you con-

demn yourself ; for you who sit in judgement upon others are guilty of the same misdeeds ; and we 2 know that God's judgement against those who commit such sins is in accordance with the truth. And you who pronounce judgement upon those 3 who do such things although your own conduct is the same as theirs—do you imagine that you yourself will escape unpunished when God judges? Or is 4 it that you think slightly of His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance?

Judgement The fact is that in the stubbornness 5
awaits both of your impenitent heart you are treasur-
Jew and ing up against yourself anger on the day
Gentile of Anger—the day when the righteousness of God's judgements will stand revealed. To EACH MAN HE WILL MAKE AN AWARD CORRESPOND- 6
 ING TO HIS ACTIONS (Ps. lxii. 12 ; Prov. xxiv. 12) ; to those on the one hand who, by lives of persistent 7 right-doing, are striving for glory, honour and immortality, the Life of the Ages ; while on the other 8 hand upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, affliction and awful distress, coming upon the soul 9 of every man and woman who deliberately does wrong—upon the Jew first, and then upon the Gentile ; whereas glory, honour and peace will be 10 given to every one who does what is good and right—to the Jew first and then to the Gentile. For God pays no attention to this world's distinc- 11
 tions.

The Im- For all who have sinned apart from the 12
partiality of Law will also perish apart from the Law,
Retribution and all who have sinned whilst living under the Law, will be judged by the Law. It is not those that merely hear the Law read 13 who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous. For when Gentiles who have no Law obey by 14 natural instinct the commands of the Law, they,

without having a Law, are a Law to themselves ; since they exhibit proof that a knowledge of the conduct which the Law requires is engraven on their hearts, while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence—on the day when God will judge the secrets of men's lives by Jesus Christ, as declared in the Good News as I have taught it.

The Jews And since you claim the name of Jew, and find rest and satisfaction in the Law, **expostulated** with for and make your boast in God, and know the supreme will, and can test things that differ—being a man who receives instruction from the Law—and have persuaded yourself that, as for you, you are a guide to the blind, a light to those who are in darkness, a schoolmaster for the dull and ignorant, a teacher of the young, because in the Law you possess an outline of real knowledge and an outline of the truth : you then who teach your fellow man, do you refuse to teach yourself ? You who cry out against stealing, are you yourself a thief ? You who forbid adultery, do you commit adultery ? You who loathe idols, do you plunder their temples ? You who make your boast in the Law, do you offend against its commands and so dishonour God ? FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy Writ declares (Isa. lii. 5).

What makes Circumcision does indeed profit, if you obey the Law ; but if you are a Law-breaker, the fact that you have been **a Man a true** circumcised counts for nothing. In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision be overlooked, and, although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgement upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker ? For the true Jew is

not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circum- 29
cision is heart-circumcision—not literal, but spiritual ; and such people receive praise not from men, but from God.

What special privilege, then, has a Jew ? 1 3
Paul Or what benefit is to be derived from
replies to circumcision ? The privilege is great 2
Objections from every point of view. First of all, because the Jews were entrusted with God's truth. For what if some Jews have proved unfaithful ? 3
Shall their faithlessness render God's faithfulness worthless ? No, indeed ; let us hold God to be true, 4
though every man should prove to be false. As it stands written,

"THAT THOU MAYEST BE SHOWN TO BE JUST IN
THE SENTENCE THOU PRONOUNCEST,

AND GAIN THY CAUSE WHEN THOU CONTENDEST"
(Ps. li. 4 ; cxvi. 11).

But if our unrighteousness sets God's righteousness 5
in a clearer light, what shall we say ? (Is God unrighteous—I speak in our everyday language—when He inflicts punishment ? No, indeed ; for in 6
that case how shall He judge all mankind ?) If, for 7
instance, a falsehood of mine has made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner ? And 8
why should we not say—for so they wickedly misrepresent us, and so some charge us with arguing—"Let us do evil that good may come" ? The condemnation of those who would so argue is just.

What then ? Are we Jews more highly 9
Scripture estimated than they ? Not in the least ;
proves the for we have already charged all Jews and
Guilt of all Gentiles alike with being in thralldom to
Men sin. Thus it stands written, 10

"THERE IS NOT ONE RIGHTEOUS MAN.

THERE IS NOT ONE WHO IS REALLY WISE, NOR 11
ONE WHO IS A DILIGENT SEEKER AFTER GOD.

ALL HAVE TURNED ASIDE FROM THE RIGHT 12
PATH ;

THEY HAVE EVERY ONE OF THEM BECOME
CORRUPT.

THERE IS NO ONE WHO DOES WHAT IS RIGHT—
NO, NOT SO MUCH AS ONE " (Ps. xiv. 1-3).

"THEIR THROATS RESEMBLE AN OPENED GRAVE ; 13
WITH THEIR TONGUES THEY HAVE BEEN TALKING
DECEITFULLY " (Ps. v. 9).

"THE VENOM OF VIPERS LIES HIDDEN BEHIND
THEIR LIPS " (Ps. cxl. 3).

"THEIR MOUTHS ARE FULL OF CURSING AND 14
BITTERNESS " (Ps. x. 7).

"THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15
RUIN AND MISERY MARK THEIR PATH ; 16
AND THE WAY TO PEACE THEY HAVE NOT KNOWN " 17
(Isa. lix. 7, 8).

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES " 18
(Ps. xxxvi. 1).

The Jews But it cannot be denied that all that the 19
are included Law says is addressed to those who are
in the living under the Law, in order that every
Indictment mouth may be stopped, and that the whole
world may await sentence from God. For on the 20
ground of obedience to Law no man living will be
declared righteous before Him. Law simply brings
a sure knowledge of sin.

Forgiveness But now a righteousness coming from 21
through God has been brought to light apart from
Faith in any Law, both Law and Prophets bearing
Christ witness to it—a righteousness coming 22
from God, which depends on faith in Jesus Christ
and extends to all who believe. No distinction is 23
made ; for all alike have sinned, and all consciously
come short of the glory of God, gaining acquittal 24
from guilt by His free unpurchased grace through
the deliverance which is found in Christ Jesus. He 25
it is whom God put forward as a Mercy-Seat,
rendered efficacious through faith in His blood, in
order to demonstrate His righteousness—because of

the passing over, in God's forbearance, of the sins previously committed—with a view to demonstrating, 26 at the present time, His righteousness, that He may be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus.

Where then is there room for your 27
Human boasting? It is for ever shut out. On
Pride is what principle? On the ground of merit?
excluded No, but on the ground of faith. For we 28
 maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to Law.

Is God simply the God of the Jews, and 29
The one God not of the Gentiles also? He is certainly
saves all the God of the Gentiles also, unless you 30
alike can deny that it is one and the same God
through who will pronounce the circumcised to
Faith be acquitted on the ground of faith, and the un-
 circumcised to be acquitted through the same faith.
 Do we then by means of this faith abolish the 31
 Law? No, indeed; we give the Law a firmer
 footing.

What then shall we say that Abraham, 1 4
Abraham's our earthly forefather, has gained? For if 2
Acceptance he was held to be righteous on the ground
with God of his actions, he has something to boast
 of; but not in the presence of God. For what says
 the Scripture? "AND ABRAHAM BELIEVED GOD, AND 3
 THIS WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS"
 (Gen. xv. 6). But in the case of a man who works, 4
 pay is not reckoned a favour but a debt; whereas in 5
 the case of a man who pleads no actions of his own,
 but simply believes in Him who declares the ungodly
 free from guilt, his faith is placed to his credit as
 righteousness. In this way David also tells of the 6
 blessedness of the man to whose credit God places
 righteousness, apart from his actions.

"BLESSED," he says, "ARE THOSE WHOSE INIQUITIES 7
 HAVE BEEN FORGIVEN,

AND WHOSE SINS HAVE BEEN COVERED OVER.

BLESSED IS THE MAN OF WHOSE SIN THE LORD 8
WILL NOT TAKE ACCOUNT" (Ps. xxxii. 1, 2).

Not de- This declaration of blessedness, then, 9
pendent on does it come simply to the circumcised,
Circumcision or to the uncircumcised as well? For
ABRAHAM'S FAITH—so we affirm—WAS
PLACED TO HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6).
What then were the circumstances under which this 10
took place? Was it after he had been circumcised,
or before? Before, not after. And he received cir- 11
cumcision as a sign, a mark attesting the reality of the
faith-righteousness which was his while still uncir-
cumcised, that he might be the forefather of all those
who believe even though they are uncircumcised—in
order that this righteousness might be placed to their
credit; and the forefather of the circumcised, namely 12
of those who not merely are circumcised, but also
walk in the steps of the faith which our fore-
father Abraham had while he was as yet uncir-
cumcised.

Not Again, the promise that he should inherit 13
dependent the world did not come to Abraham or
on the Law his posterity conditioned by Law, but by
of Moses faith-righteousness. For if it is the righ- 14
teous through Law who are heirs, then faith is useless
and the promise counts for nothing. For the Law 15
inflicts punishment; but where no Law exists, there
can be no violation of Law. All depends on faith, 16
and for this reason—that acceptance with God might
be an act of pure grace, so that the promise should be 17
made sure to all Abraham's true descendants; not
merely to those who are righteous through the Law,
but to those who are righteous through a faith like
that of Abraham. Thus in the sight of God in whom
he believed, who gives life to the dead and makes
reference to things that do not exist, as though they
did, Abraham is the forefather of all of us. As it is
written,

"I HAVE APPOINTED YOU TO BE THE FOREFATHER
OF MANY NATIONS" (Gen. xvii. 5).

**Abraham
the Father
of all who
have Faith**

Under utterly hopeless circumstances 18
he hopefully believed, so that he might
become the forefather of many nations, in
agreement with the words "EQUALLY
NUMEROUS SHALL YOUR POSTERITY BE" (Gen. xv. 5).
And, without growing weak in faith, he could con- 19
template his own vital powers which had now
decayed—for he was nearly 100 years old—and
Sarah's barrenness. Nor did he in unbelief stagger 20
at God's promise, but became mighty in faith, giving
glory to God, and being absolutely certain that what- 21
ever promise He is bound by He is able also to make
good. For this reason also his faith WAS PLACED TO 22
HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6).

**Acceptance
with God is
still due to
Faith**

Nor was the fact of its being placed to 23
his credit put on record for his sake only ;
it was for our sakes too. Faith, before 24
long, will be placed to the credit of us
also who are believers in Him who raised Jesus, our
Lord, from the dead, who was surrendered to death 25
because of the offences we had committed, and was
raised to life because of the acquittal secured for us.

**The happy
Results
which follow**

Standing then acquitted as the result of 1 5
faith, let us enjoy peace with God through
our Lord Jesus Christ, through whom also, 2
as the result of faith, we have obtained an
introduction into that state of favour with God in which
we stand, and we exult in hope of some day sharing
in God's glory. And not only so : we also exult in our 3
sufferings, knowing as we do, that suffering produces
fortitude ; fortitude, ripeness of character ; and ripe- 4
ness of character, hope ; and that this hope never dis- 5
appoints, because God's love for us floods our hearts
through the Holy Spirit who has been given to us.

**The Love
manifested
in Christ's
Death**

For already, while we were still helpless, 6
Christ at the right moment died for the
ungodly. Why, it is scarcely conceivable 7
that any one would die for a simply just
man, although for a good and lovable man perhaps
some one, here and there, will have the courage even

to lay down his life. But God gives proof of His 8
love to us in Christ's dying for us while we were still
sinners.

**Union with
the now
Living Christ** If therefore we have now been pro- 9
nounced free from guilt through His blood,
much more shall we be delivered from
God's anger through Him. For if while 10
we were hostile to God we were reconciled to Him
through the death of His Son, it is still more certain
that now that we are reconciled, we shall obtain
salvation through Christ's life. And not only so, but 11
we also exult in God through our Lord Jesus Christ,
through whom we have now obtained that recon-
ciliation.

**Through
Adam Death
has come
to all** What follows? This comparison. 12
Through one man sin entered into the
world, and through sin death, and so death
passed to all mankind in turn, in that all
sinned. For prior to the Law sin was already in the 13
world; only it is not entered in the account against
us when no Law exists. Yet Death reigned as king 14
from Adam to Moses even over those who had not
sinned, as Adam did, against Law. And in Adam we
have a type of Him whose coming was still future.

**Through
Christ
Redemption
has come
to all** But God's free gift immeasurably out- 15
weighs the transgression. For if through
the transgression of the one individual
the mass of mankind have died, infinitely
greater is the generosity with which God's
grace, and the gift given in His grace which found
expression in the one man Jesus Christ, have been
bestowed on the mass of mankind. And it is not 16
with the gift as it was with the results of one indi-
vidual's sin; for the judgement which one individual
provoked resulted in condemnation, whereas the free
gift after a multitude of transgressions results in
acquittal. For if, through the transgression of the 17
one individual, Death made use of the one individual
to seize the sovereignty, all the more shall those who
receive God's overflowing grace and gift of righteous-

ness reign as kings in Life through the one individual, Jesus Christ.

It follows then that just as the result of a single 18 transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. For as through the disobedience 19 of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous. Now Law was brought in later on, so 20 that transgression might increase. But where sin increased, grace has overflowed; in order that as 21 sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.

A new Life and Character result from Acceptance with God

**Real Union
with Christ
kills Sin** To what conclusion, then, shall we 1 6 come? Are we to persist in sinning in order that the grace extended to us may be the greater? No, indeed; how shall 2 we who have died to sin, live in it any longer? And do you not know that all of us who have 3 been baptized into Christ Jesus were baptized into His death? Well, then, we by our baptism were 4 buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an 5 entirely new life. For since we have become one 5 with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. This we know—that our old self was nailed to the 6 cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin; for he who has paid the penalty 7 of death stands absolved from his sin.

But, seeing that we have died with Christ, we 8

believe that we shall also live with Him ; because we 9
 know that Christ, having come back to life, is no
 longer liable to die. Death has no longer any power 10
 over Him. For by the death which He died He
 became, once for all, dead in relation to sin ; but by
 the life which He now lives He is alive in relation to
 God. In the same way you also must regard your- 11
 selves as dead in relation to sin, but as alive in relation
 to God, because you are in Christ Jesus.

Let not Sin therefore reign as king in your mortal 12
 bodies, causing you to be in subjection to their
 cravings ; and no longer lend your faculties as un- 13
 righteous weapons for Sin to use. On the contrary
 surrender your very selves to God as living men who
 have risen from the dead, and surrender your several
 faculties to God, to be used as weapons to maintain
 the right. For Sin shall not be lord over you, since 14
 you are subjects not of Law, but of grace.

Are we therefore to sin because we are 15
 Christians no longer under the authority of Law, but
 are pledged to live under grace? No, indeed ! Do you not 16
 Christlike know that if you surrender yourselves as
 Lives bondservants to obey any one, you become
 the bondservants of him whom you obey, whether the
 bondservants of Sin (with death as the result) or of
 Duty (resulting in righteousness)? But thanks be to 17
 God that though you were once in thralldom to Sin,
 you have now yielded a hearty obedience to that system
 of truth in which you have been instructed. You 18
 were set free from the tyranny of Sin, and became the
 bondservants of Righteousness—your human infirmity 19
 leads me to employ these familiar figures—and just as
 you once surrendered your faculties into bondage to
 Impurity and ever-increasing disregard of Law, so
 you must now surrender them into bondage to
 Righteousness ever advancing towards perfect holi-
 ness. For when you were the bondservants of Sin, 20
 you were under no sort of subjection to Righteous-
 ness. At that time, then, what benefit did you get 21
 from conduct which you now regard with shame?

Why, such things finally result in death. But now 22
 that you have been set free from the tyranny of Sin,
 and have become the bondservants of God, you have
 your reward in being made holy, and you have the
 Life of the Ages as the final result. For the wages 23
 paid by Sin are death; but God's free gift is the Life
 of the Ages bestowed upon us in Christ Jesus our
 Lord.

Christ frees us from mere outward Rules

Death frees us from Law Brethren, do you not know—for I am 1 7
 writing to people acquainted with the Law
 —that it is during our lifetime that we are
 subject to the Law? A wife, for instance, whose 2
 husband is living is bound to him by the Law; but if
 her husband dies the law that bound her to him has
 now no hold over her. This accounts for the fact that if 3
 during her husband's life she lives with another man,
 she will be stigmatized as an adulteress; but that if
 her husband is dead she is no longer under the old
 prohibition, and even though she marries again, she
 is not an adulteress.

Union with Christ frees us from Law So, my brethren, to you also the Law 4
 died through the incarnation of Christ, that
 you might be wedded to Another, namely
 to Him who rose from the dead in order
 that we might yield fruit to God. For whilst we were 5
 under the thralldom of our earthly natures, sinful
 passions—made sinful by the Law—were always
 being aroused to action in our bodily faculties that
 they might yield fruit to death. But seeing that we 6
 have died to that which once held us in bondage, the
 Law has now no hold over us, so that we render a
 service which, instead of being old and formal, is new
 and spiritual.

The Law a good and holy Thing What follows? Is the Law itself a sinful 7
 thing? No, indeed; on the contrary, unless
 I had been taught by the Law, I should
 have known nothing of sin as sin. For
 instance, I should not have known what covetousness

is, if the Law had not repeatedly said, "THOU SHALT NOT COVET" (Exod. xx. 14, 17 ; Deut. v. 18, 21). Sin 8 took advantage of this, and by means of the Commandment stirred up within me every kind of coveting ; for apart from Law sin would be dead. Once, 9 apart from Law, I was alive, but when the Commandment came, sin sprang into life, and I died ; and, as it 10 turned out, the very Commandment which was to bring me life, brought me death. For sin seized the 11 advantage, and by means of the Commandment it completely deceived me, and also put me to death. So that the Law itself is holy, and the Commandment 12 is holy, just and good. Did then a thing which is 13 good become death to me ? No, indeed, but sin did ; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

For we know that the Law is a spiritual 14 thing ; but I am unspiritual—the slave, bought and sold, of sin. For what I do, I 15 do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do. But if I do that which I do not 16 desire to do, I admit the excellence of the Law, and 17 now it is no longer I that do these things, but the sin which has its home within me does them. For I 18 know that in me, that is, in my lower self, nothing good has its home ; for while the will to do right is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to 19 do ; but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not 20 to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it.

I find therefore the law of my nature to 21 be that when I desire to do what is right, evil is lying in ambush for me. For in my 22 inmost self all my sympathy is with the Law of God ; but I discover within me a different 23

**The higher
and lower
Natures**

**The Conflict
even in a
good Man's
Heart**

Law at war with the Law of my understanding, and leading me captive to the Law which is everywhere at work in my body—the Law of sin.

Not the Law, (Unhappy man that I am ! who will 24
but Christ rescue me from this death-burdened body ?
gives Thanks be to God through Jesus Christ 25
Deliverance our Lord !) To sum up then, with my understanding, I—my true self—am in servitude to the Law of God, but with my lower nature I am in servitude to the Law of sin.

Christ frees us from Sin and Death

Forgiveness There is therefore now no condemna- 1 8
and spiritual tion to those who are in Christ Jesus ; for 2
Power the Spirit's Law—telling of Life in Christ Jesus—has set me free from the Law that deals only with sin and death. For what was impos- 3
sible to the Law—powerless as it was because it acted through frail humanity—God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature ; in order that in 4
our case the requirements of the Law might be fully met. For our lives are regulated not by our earthly, but by our spiritual natures.

Our sinful For if men are controlled by their earthly 5
Natures bear natures, they give their minds to earthly
deadly Fruit things. If they are controlled by their spiritual natures, they give their minds to spiritual things. Because for the mind to be given up 6
to earthly things means death ; but for it to be given up to spiritual things means Life and peace. Abandon- 7
ment to earthly things is a state of enmity to God. Such a mind does not submit to God's Law, and indeed cannot do so. And those whose hearts are 8
absorbed in earthly things cannot please God.

God gives You, however, are not devoted to earthly, 9
us His own but to spiritual things, if the Spirit of God
Spirit of Life is really dwelling in you ; whereas if any man has not the Spirit of Christ, such a

one does not belong to Him. But if Christ is in you, 10
 though your body must die because of sin, yet your
 spirit has Life because of righteousness. And if the 11
 Spirit of Him who raised up Jesus from the dead is
 dwelling in you, He who raised up Christ from the
 dead will give Life also to your mortal bodies because
 of His Spirit who dwells in you.

A holy Life Therefore, brethren, it is not to our 12
is now lower natures that we are under obligation
possible that we should live by their rule. For if 13
 you so live, death is near; but if, through
 being under the sway of the spirit, you are putting
 your old bodily habits to death, you will live.

Through the For those who are led by God's Spirit 14
Spirit we are are, all of them, God's sons. You have 15
Sons of God not for the second time acquired the
 consciousness of being slaves—a con-
 sciousness which fills you with terror. But you
 have acquired a deep inward conviction of having
 been adopted as sons—a conviction which prompts
 us to cry aloud, "Abba! our Father!" The Spirit 16
 Himself bears witness, along with our own spirits,
 to the fact that we are children of God; and if 17
 children, then heirs too—heirs of God and co-heirs
 with Christ; if indeed we are sharers in Christ's
 sufferings, in order that we may also be sharers in
 His glory.

All Creation Why, what we now suffer I count as 18
to be per- nothing in comparison with the glory
fectured and which is soon to be manifested in us.
glorified For all creation, gazing eagerly as if with 19
 outstretched neck, is waiting and longing to see the
 manifestation of the sons of God. For the Creation 20
 fell into subjection to failure and unreality (not of
 its own choice, but by the will of Him who so
 subjected it). Yet there was always the hope that 21
 at last the Creation itself would also be set free
 from the thralldom of decay so as to enjoy the
 liberty that will attend the glory of the children
 of God.

For we know that the whole of Creation 22
 Man's whole Nature will be glorified is groaning together in the pains of
 childbirth until this hour. And more than 23
 that, we ourselves, though we possess the
 Spirit as a foretaste and pledge of the glorious future,
 yet we ourselves inwardly sigh, as we wait and
 long for open recognition as sons through the deliver-
 ance of our bodies. It is *in hope* that we have been 24
 saved. But an object of hope is such no longer
 when it is present to view; for when a man has
 a thing before his eyes, how can he be said to hope
 for it? But if we hope for something which we do 25
 not see, then we eagerly and patiently wait for it.

The Help of the Holy Spirit in Prayer In the same way the Spirit also helps us 26
 in our weakness; for we do not know
 what prayers to offer nor in what way
 to offer them. But the Spirit Himself
 pleads for us in yearnings that can find no words,
 and the Searcher of hearts knows what the Spirit's 27
 meaning is, because His intercessions for God's people
 are in harmony with God's will.

Confidence in 'the one far-off Divine Event' Now we know that for those who 28
 love God all things are working together
 for good—for those, I mean, whom with
 deliberate purpose He has called. For 29
 those whom He has known beforehand
 He has also pre-destined to bear the likeness of His
 Son, that He might be the Eldest in a vast family
 of brothers; and those whom He has pre-destined He 30
 also has called; and those whom He has called He
 has also declared free from guilt; and those whom
 He has declared free from guilt He has also crowned
 with glory.

God's marvellous Love What then shall we say to this? If God 31
 is on our side, who is there to appear
 against us? He who did not withhold 32
 even His own Son, but gave Him up for
 all of us, will He not also with Him freely give us
 all things? Who shall impeach those whom God 33
 has chosen? God declares them free from guilt.

Who is there to condemn them? Christ Jesus died, 34
or rather has risen to life again. He is also at the
right hand of God, and is interceding for us. Who 35
shall separate us from Christ's love? Shall affliction
or distress, persecution or hunger, nakedness or
danger or the sword? As it stands written in the 36
Scripture,

"FOR THY SAKE THEY ARE, ALL DAY LONG,
TRYING TO KILL US.

WE HAVE BEEN LOOKED UPON AS SHEEP DES-
TINED FOR SLAUGHTER" (Ps. xlv. 22).

Yet amid all these things we are more than 37
conquerors through Him who has loved us. For I 38
am convinced that neither death nor life, neither
the lower ranks of evil angels nor the higher, neither
things present nor things future, nor the forces of
nature, nor height nor depth, nor any other created 39
thing, will be able to separate us from the love of
God which rests upon us in Christ Jesus our Lord.

The Unbelief of the Jews

Paul's Grief I am telling you the truth as a Chris- 1 9
at the tian man—it is no falsehood, for my
Rejection of conscience enlightened, as it is, by the
the Jews Holy Spirit adds its testimony to mine—
when I declare that I have deep grief and unceas- 2
ing anguish of heart. For I could pray to be ac- 3
cursed from Christ on behalf of my brethren, my
human kinsfolk—for such the Israelites are. To 4
them belongs recognition as God's sons, and they
have His glorious Presence and the Covenants, and
the giving of the Law, and the Temple service,
and the ancient Promises. To them the Patriarchs 5
belong, and from them in respect of His human
lineage came the Christ, who is exalted above all,
God blessed throughout the Ages. Amen.

The Not however that God's word has 6
Promises of failed; for all who have sprung from
God had Israel do not count as Israel, nor because 7
Limitations they are Abraham's posterity do they all

count as Abraham's true children. But the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED" (Gen. xxi. 12). In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity. For the words are the language of promise and run thus, "ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON" (Gen. xviii. 10). Nor is that all: later on there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac—and even then, though they were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of Him who called them, she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER" (Gen. xxv. 23.) This agrees with the other Scripture which says, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED" (Mal. i. 2, 3).

God's
Freedom
of Action
defended

What then are we to infer? That there is injustice in God? No, indeed; the solution is found in His words
Moses,

"WHEREVER I SHOW MERCY IT SHALL BE NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION" (Exod. xxxiii. 19).

And from this we learn that everything is dependent not on man's will or endeavour, but upon God who has mercy. For the Scripture said to Pharaoh,

"IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH" (Exod. ix. 16).

This is a proof that wherever He chooses He shows mercy, and wherever He chooses He hardens the heart.

The Potter and the Clay "Why then does God still find fault?" 19
 you will ask; "for who is resisting
 His will?"

Nay, but who are you, a mere man, that you 20
 should cavil against GOD? SHALL THE THING
 MOULDED SAY TO HIM WHO MOULDED IT, "WHY
 HAVE YOU MADE ME THUS?" (Isa. xxix. 16.) Or 21
 has not the potter rightful power over the clay
 to make out of the same lump one vessel for
 more honourable and another for less honourable
 uses? And what if God, while choosing to make 22
 manifest the terrors of His anger and to show
 what is possible with Him, has yet borne with
 long-forbearing patience with the subjects of His
 anger who stand ready for destruction, in order 23
 to make known His infinite goodness towards the
 subjects of His mercy whom He has prepared
 beforehand for glory, even towards us whom He 24
 has called not only from among the Jews but
 also from among the Gentiles?

Old Testament Predictions on the Subject So also in Hosea He says, 25
 "I WILL CALL THAT NATION MY
 PEOPLE WHICH WAS NOT MY
 PEOPLE,

AND I WILL CALL HER BELOVED WHO
 WAS NOT BELOVED.

AND IN THE PLACE WHERE IT WAS SAID 26
 TO THEM 'NO PEOPLE OF MINE ARE YOU,'

THERE SHALL THEY BE CALLED SONS OF THE
 EVER-LIVING GOD" (Hos. ii. 23).

And Isaiah cries aloud concerning Israel, 27

"THOUGH THE NUMBER OF THE SONS OF ISRAEL
 BE LIKE THE SANDS OF THE SEA, ONLY A
 REMNANT OF THEM SHALL BE SAVED; FOR THE 28
 LORD WILL HOLD A RECKONING UPON THE EARTH,
 MAKING IT EFFICACIOUS AND BRIEF."

(Isa. x. 22; xxviii. 22.)

Even as Isaiah says in an earlier place, 29

"WERE IT NOT THAT THE LORD, THE GOD OF
 HOSTS, HAD LEFT US SOME FEW DESCENDANTS, WE

SHOULD HAVE BECOME LIKE SODOM, AND HAVE COME TO RESEMBLE GOMORRAH" (Isa. i. 9).

Gentiles find Acceptance. To what conclusion does this bring 30
The Jews do not us? Why, that the Gentiles, who were not in pursuit of righteousness, have overtaken it—a righteousness, however, which arises from faith; while the descendants of 31
 Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. And 32
 why? Because they were pursuing a righteousness which should arise not from faith, but from what they regarded as merit. They struck their foot against the stone which lay in their way; in agree- 33
 ment with the statement of Scripture,

"SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE REASON TO FEEL ASHAMED " (Isa. viii. 14; xxviii. 16).

Israel refuses 'Salvation through Faith' Brethren, the longing of my heart, 1 10
 and my prayer to God, on behalf of my countrymen is for their salvation. For I bear witness that they possess 2
 an enthusiasm for God, but it is an un- enlightened enthusiasm. Ignorant of the right- 3
 eousness which God provides, and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. For as a means of righteousness Christ is the 4
 termination of Law to every believer.

The Nearness of Christ and His Salvation Moses says that he whose actions con- 5
 form to the righteousness required by the Law shall live by that righteousness. But the righteousness which is based on 6
 faith speaks in a different tone.

"Say not in your heart," it declares, "'Who shall ascend to Heaven?'"—that is, to bring Christ down; "nor 'Who shall go down into the abyss?'"—that 7
 is, to bring Christ up again from the grave. But 8
 what does it say?

“The Message is close to you, in your mouth and in your heart” (Deut. xxx. 12-14); that is, the Message which we are publishing about the faith—that if with your mouth you confess Jesus as Lord 9 and in your heart believe that God brought Him back to life, you shall be saved. For with the heart 10 men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

The Promise is for all The Scripture says, “NO ONE WHO 11 BELIEVES IN HIM SHALL HAVE REASON TO FEEL ASHAMED” (Isa. xxviii. 16). Jew 12 and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance. For 13 “EVERY ONE, WITHOUT EXCEPTION, WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED”

(Joel ii. 32).

Preaching makes known the Saviour's Name But how are they to call on One in 14 whom they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher? And 15 how are men to preach unless they have been sent to do so? As it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD” (Isa. lii. 7)!

The world-wide Diffusion of the Gospel But, some will say, they have not all 16 hearkened to the Good News. No, for Isaiah asks, “LORD, WHO HAS BELIEVED THE MESSAGE THEY HAVE HEARD FROM US” (Isa. liii. 1)? And this proves that faith comes 17 from a Message heard, and that the Message comes through its having been spoken by Christ. But, I 18 ask, have they not heard? Yes, indeed:

“TO THE WHOLE WORLD THE PREACHERS' VOICES HAVE SOUNDED FORTH,
AND THEIR WORDS TO THE REMOTEST PARTS OF THE EARTH” (Ps. xix. 4).

But again, did Israel fail to understand? Listen 19 to Moses first. He says,

"I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING" (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

"I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME,
I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME" (Isa. lxxv. 1).

While as to Israel he says, 21

"ALL DAY LONG I HAVE STRETCHED OUT MY ARMS TO A SELF-WILLED AND FAULT-FINDING PEOPLE" (Isa. lxxv. 2).

Israel will
at last be
saved

I ask then, Has God cast off His 1 11
People? No, indeed. Why, I myself am
an Israelite, of the posterity of Abraham
and of the tribe of Benjamin. God has 2

not cast off His People whom He knew beforehand.
Or are you ignorant of what Scripture says in
speaking of Elijah—how he pleaded with God
against Israel, saying, "LORD, THEY HAVE PUT THY 3
PROPHETS TO DEATH, AND HAVE OVERTHROWN THY
ALTARS; AND, NOW THAT I ALONE REMAIN, THEY
ARE THIRSTING FOR MY BLOOD" (1 Kings xix. 10)?
But what did God say to him in reply? "I HAVE 4
RESERVED FOR MYSELF 7,000 MEN WHO HAVE NEVER
BENT THE KNEE TO BAAL" (1 Kings xix. 18). In the 5
same way also at the present time there has come
to be a remnant whom God in His grace has selected.
But if it is in His grace that He has selected 6
them, then His choice is no longer determined by
human actions. Otherwise grace would be grace no
longer.

Jewish
Believers
few as yet

How then does the matter stand? It 7
stands thus. That which Israel are in
earnest pursuit of, they have not obtained;
but God's chosen servants have obtained

it, and the rest have become hardened. And so 8
Scripture says,

"GOD HAS GIVEN THEM A SPIRIT OF DROWSINESS

—EYES TO SEE NOTHING WITH AND EARS TO HEAR NOTHING WITH—EVEN UNTIL NOW” (Isa. xxix. 10 ; Deut. xxix. 4).

And David says, 9

“LET THEIR VERY FOOD BECOME A SNARE AND A TRAP TO THEM,

A STUMBLING-BLOCK AND A RETRIBUTION.

LET DARKNESS COME OVER THEIR EYES THAT 10

THEY MAY BE UNABLE TO SEE,

AND MAKE THOU THEIR BACKS CONTINUALLY TO STOOP” (Ps. lxxix. 22, 23).

I ask, however, 11

A glorious Prospect “Have they stumbled so as to be finally ruined?”

No, indeed ; but by their lapse salvation has come to the Gentiles in order to arouse the jealousy of the descendants of Israel ; and if their lapse is the 12 enriching of the world, and their overthrow the enriching of the Gentiles, will not still greater good follow their restoration ?

But to you Gentiles I say that, since I am an 13 Apostle specially sent to the Gentiles, I take pride in my ministry, trying whether I can succeed in 14 rousing my own countrymen to jealousy and thus save some of them. For if their having been cast 15 aside has carried with it the reconciliation of the world, what will their being accepted again be but Life out of death ?

Now if the firstfruits of the dough are 16

Gentiles warned not to be proud holy, so also is the whole mass (Num. xv. 19-21) ; and if the root of a tree is holy, so also are the branches. And if some 17

of the branches have been pruned away, and you, although you were but a wild olive, have been grafted in among them and have become a sharer with others in the rich sap of the root of the olive tree, beware of glorying over the natural branches. 18 Or if you are so glorying, do not forget that it is not you who uphold the root : the root upholds you.

**The Kind-
ness and
Severity
of God** "Branches have been lopped off," you 19
will say, "for the sake of my being grafted 20
in." This is true; yet it was their un- 20
belief that cut them off, and you only
stand through your faith. Do not be puffed up with
pride. Tremble rather—for if God did not spare the 21
natural branches, neither will He spare you. Notice 22
therefore God's kindness and God's severity. On
those who have fallen His severity has descended,
but upon you His kindness has come, provided that
you do not cease to respond to that kindness. Other-
wise you will be cut off also. Moreover, if they turn 23
from their unbelief, they too will be grafted in. For
God is powerful enough to graft them in again; and 24
if you were cut from that which by nature is a wild
olive and contrary to nature were grafted into the
good olive tree, how much more certainly will these
natural branches be grafted on their own olive tree?

**God's
Purpose one
of Mercy to
all alike** For there is a truth, brethren, not 25
revealed hitherto, of which I do not wish
to leave you in ignorance, for fear you
should attribute superior wisdom to your-
selves—the truth, I mean, that partial blindness has
fallen upon Israel until the great mass of the Gentiles
have come in; and so all Israel will be saved. As 26
is declared in Scripture,

"FROM MOUNT ZION A DELIVERER WILL COME :
HE WILL REMOVE ALL UNGODLINESS FROM JACOB ;
AND THIS SHALL BE MY COVENANT WITH THEM 27
(Isa. lix. 20, 21) ;
WHEN I HAVE TAKEN AWAY THEIR SINS"
(Isa. xxvli. 9).

In relation to the Good News, the Jews are God's 28
enemies for your sakes; but in relation to God's
choice they are dearly loved for the sake of their
forefathers. For God does not repent of His free 29
gifts nor of His call; but just as you were formerly 30
disobedient to Him, but now have received mercy at
a time when they are disobedient, so now they also 31
have been disobedient at a time when you are re-

ceiving mercy ; so that to them too there may now be mercy. For God has locked up all in the prison of unbelief, that upon all alike He may have mercy.

Oh, how inexhaustible are God's resources and God's wisdom and God's knowledge ! How impossible it is to search into His decrees or trace His foot-steps !

The
marvellous
Wisdom of
God's
Methods

“WHO HAS EVER KNOWN THE MIND OF THE LORD, OR SHARED HIS COUNSELS” (Isa. xl. 13, 14) ?

“WHO HAS FIRST GIVEN GOD ANYTHING, SO AS TO RECEIVE PAYMENT IN RETURN”

(Job xxxv. 7 ; xli. 11) ?

For the universe owes its origin to Him, was created by Him, and has its aim and purpose in Him. To Him be the glory throughout the Ages ! Amen.

Practical Exhortations

I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice, acceptable to Him. This with you will be an act of reasonable worship. And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect.

For through the authority graciously given to me I warn every individual among you not to value himself unduly, but to cultivate sobriety of judgement in accordance with the amount of faith which God has allotted to each one. For just as there are in the one human body many parts, and these parts have not all the same function ; so collectively we form one body in Christ, while individually we are linked to one another as its members. But since we have special gifts which differ in accordance with the diversified work graciously entrusted to us, if it is prophecy, let the prophet speak in exact proportion

Self-
Surrender
to the Love
of God

Union with
the one
Christ for-
bids Pride

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to his faith ; if it is the gift of administration, let the administrator exercise a sound judgement in his duties. The teacher must do the same in his teaching ; and he who exhorts others, in his exhortation. He who gives should be liberal ; he who is in authority should be energetic and alert ; and he who succours the afflicted should do it cheerfully.

Brotherly Love and brotherly Conduct Let your love be perfectly sincere. 9
 Regard with horror what is evil ; cling to what is right. As for brotherly love, be 10
 affectionate to one another ; in matters of 11

worldly honour, yield to one another. Do not be indolent when zeal is required. Be thoroughly warm-hearted, the Lord's own servants, full of joyful hope, 12
 patient under persecution, earnest and persistent in prayer. Relieve the necessities of God's people ; 13
 always practise hospitality. Invoke blessings on 14
 your persecutors—blessings, not curses. Rejoice 15
 with those who rejoice ; weep with those who weep. Have full sympathy with one another. Do not give 16
 your minds to high things, but let humble ways content you. DO NOT BE WISE IN YOUR OWN CONCEITS (Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT 17
 FOR WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S ESTEEM (Prov. iii. 4 ; LXX.). If you can, so far as it 18
 depends on you, live at peace with all the world. Do 19
 not be revengeful, my dear friends, but give way before anger ; for it is written, "REVENGE BELONGS TO ME : I WILL PAY BACK," says the Lord" (Deut. xxxii. 35). On the contrary, therefore, IF YOUR 20
 ENEMY IS HUNGRY, GIVE HIM FOOD ; IF HE IS THIRSTY, QUENCH HIS THIRST. FOR BY DOING THIS YOU WILL BE HEAPING BURNING COALS UPON HIS HEAD (Prov. xxv. 21, 22). Do not be overcome by evil, but over- 21
 come the evil with goodness.

Our Duty in Relation to the State Let every individual be obedient to 1 13
 those who rule over him ; for no one is a ruler except by God's permission, and our present rulers have had their rank and

power assigned to them by Him. Therefore the man 2
 who rebels against his ruler is resisting God's will ;
 and those who thus resist will bring punishment upon
 themselves. For judges and magistrates are to be 3
 feared not by right-doers but by wrong-doers. You
 desire—do you not?—to have no reason to fear your
 ruler. Well, do the thing that is right, and then he
 will commend you. For he is God's servant for your 4
 benefit. But if you do what is wrong, be afraid. He
 does not wear the sword to no purpose : he is God's
 servant—an administrator to inflict punishment upon
 evil-doers. We must obey therefore, not only in 5
 order to escape punishment, but also for conscience'
 sake.

**The Prompt
 Payment of
 all Debts** Why, this is really the reason you pay 6
 taxes ; for tax-gatherers are ministers of
 God, devoting their energies to this very
 work. Pay promptly to all men what is 7
 due to them : taxes to those to whom taxes are due,
 toll to those to whom toll is due, respect to those to
 whom respect is due, honour to those to whom
 honour is due.

**True Love
 is perfect
 Obedience** Owe nothing to any one except mutual 8
 love ; for he who loves his fellow man has
 satisfied the demands of Law. For the 9
 precepts, "THOU SHALT NOT COMMIT
 ADULTERY," "THOU SHALT DO NO MURDER," "THOU
 SHALT NOT STEAL," "THOU SHALT NOT COVET" (Exod.
 xx. 13-17 ; Deut. v. 17-21), and all other precepts, are
 summed up in this one command, "THOU SHALT LOVE
 THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF"
 (Lev. xix. 18). Love avoids doing any wrong to one's 10
 fellow man, and is therefore complete obedience to
 Law.

**The
 Nearness of
 the Day of
 Christ** Carry out these injunctions because you 11
 know the critical period at which we are
 living, and that it is now high time, to rouse
 yourselves from sleep ; for salvation is
 now nearer to us than when we first became believers.
 The night is far advanced, and day is about to dawn. 12

We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light. Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings.

I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Who are you that you should find fault with the servant of another? Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind. He who regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

For not one of us lives to himself, and not one dies to himself. If we live, we live to the Lord: if we die, we die to the Lord. So whether we live or die, we belong to the Lord. For this was the purpose of Christ's dying and coming to life—namely that He might be Lord both of the dead and the living.

But you, why do you find fault with your brother? Or you, why do you look down upon your brother? We shall all stand before God to be judged; for it is written,

Honest
Differences
of Opinion

We are all
Servants of
one Master

Individual
Respon-
sibility to God

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“‘AS I LIVE,’ says the Lord, ‘TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD’” (Isa. xlv. 23).

So we see that every one of us will give account of 12 himself to God.

Hinder Therefore let us no longer judge one 13
no one's another ; but, instead of that, you should
Christian come to this judgement—that we must
Progress not put a stumbling-block in our brother's
path, nor anything to trip him up. As one who lives 14
in union with the Lord Jesus, I know and am
certain that in its own nature no food is ‘impure ;’
but if people regard any food as impure, to them
it is.

Brotherly If your brother is pained by the food you 15
Love limits are eating, your conduct is no longer con-
Freedom trolled by love. Take care lest, by the food
of Action you eat, you lead to ruin a man for whom
Christ died. Therefore do not let the boon which 16
is yours in common be exposed to reproach. For the 17
Kingdom of God does not consist of eating and drink-
ing, but of right conduct, peace and joy, through the
Holy Spirit ; and whoever in this way devotedly
serves Christ, God takes pleasure in him, and men 18
highly commend him.

Therefore let us aim at whatever makes for peace 19
and mutual upbuilding of character. Do not for food's 20
sake be throwing down God's work. All food is pure ;
but a man is in the wrong if his food is a snare to
others. The right course is to forego eating meat or 21
drinking wine or doing anything that tends to your
brother's fall.

As for you and your faith, keep your faith to your- 22
self in the presence of God. The man is to be
congratulated who does not pronounce judgement
on himself in what his actions sanction. But 23
he who has misgivings and yet eats meat is con-
demned already, because his conduct is not based
on faith ; for all conduct not based on faith is
sinful.

Christlike
Sympathy
and Unself-
ishness

As for us who are strong, our duty is to 1 **15**
bear with the weaknesses of those who are
not strong, and not seek our own pleasure.
Let each of us endeavour to please his 2
fellow Christian, aiming at a blessing calculated to
build him up. For even the Christ did not seek His 3
own pleasure. His principle was, "THE REPROACHES
WHICH THEY ADDRESSED TO THEE HAVE FALLEN ON
ME" (Ps. lxxix. 9). For all that was written of old has 4
been written for our instruction, so that we may
always have hope through the power of endurance
and the encouragement which the Scriptures afford.
And may God, the giver of power of endurance and 5
of that encouragement, grant you to be in full sym-
pathy with one another in accordance with the example
of Christ Jesus, so that with oneness both of heart 6
and voice you may glorify the God and Father of our
Lord Jesus Christ.

Christ has
welcomed
Jews and
Gentiles

Habitually therefore give one another a 7
friendly reception, just as Christ also has
received you, and thus promote the glory
of God. My meaning is that Christ has 8
become a servant to the people of Israel in vindica-
tion of God's truthfulness—in showing how sure are
the promises made to our forefathers—and that the
Gentiles also have glorified God in acknowledgement 9
of His mercy. So it is written,

"FOR THIS REASON I WILL PRAISE THEE AMONG
THE GENTILES, AND SING PSALMS IN HONOUR OF
THY NAME" (Ps. xviii. 49).

And again the Psalmist says, 10

"BE GLAD, YE GENTILES, IN COMPANY WITH HIS
PEOPLE" (Deut. xxxii. 43).

And again, 11

"PRAISE THE LORD, ALL YE GENTILES,
AND LET ALL THE PEOPLE EXTOL HIM"

(Ps. cxvii. 1).

And again Isaiah says, 12

"THERE SHALL BE THE ROOT OF JESSE
AND ONE WHO RISES UP TO RULE THE GENTILES.

ON HIM SHALL THE GENTILES BUILD THEIR
HOPES" (Isa. xi. 1, 10).

A Prayer for Joy, Peace and Hope May God, the giver of hope, fill you with 13
continual joy and peace because you trust
in Him—so that you may have abundant
hope through the power of the Holy Spirit.

Personal Explanations

The Apostle and his Readers But as to you, brethren, I am convinced 14
—yes, I Paul am convinced—that, even
apart from my teaching, you are already
full of goodness of heart, and enriched with
complete Christian knowledge, and are also competent
to instruct one another. But I write to you the more 15
boldly—partly as reminding you of what you already
know—because of the authority graciously entrusted
to me by God, that I should be a minister of Christ 16
Jesus among the Gentiles, doing priestly duties in
connexion with God's Good News so that the sacrifice
—namely the Gentiles—may be acceptable to Him,
being (as it is) an offering which the Holy Spirit has
made holy. I can therefore glory in Christ Jesus 17
concerning the work for God in which I am engaged.

The Results of Paul's Ministry For I will not presume to mention any 18
of the results that Christ has brought about
by other agency than mine in securing the
obedience of the Gentiles by word or deed,
with power manifested in signs and marvels, and 19
through the power of the Holy Spirit. But—to speak
simply of my own labours—beginning in Jerusalem
and the outlying districts, I have proclaimed without
reserve, even as far as Illyricum, the Good News of
the Christ ; making it my ambition, however, not to 20
tell the Good News where Christ's name was already
known, for fear I should be building on another man's
foundation. But, as Scripture says, 21

"THOSE SHALL SEE, TO WHOM NO REPORT ABOUT
HIM HAS HITHERTO COME,
AND THOSE WHO UNTIL NOW HAVE NOT HEARD
SHALL UNDERSTAND" (Isa. lii. 15).

A Visit to Rome anticipated And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit, I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.

The Collection for the Poor in Jerusalem But at present I am going to Jerusalem to serve God's people, for Macedonia and Greece have kindly contributed a certain sum in relief of the poor among God's people in Jerusalem. Yes, they have kindly done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things. So after discharging this duty, and making sure that these kind gifts reach those for whom they are intended, I shall start for Spain, passing through Rome on my way there ; and I know that when I come to you it will be with a vast amount of blessing from Christ.

A Request for Prayer But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf, asking that I may escape unhurt from those in Judaea who are disobedient, and that the service which I am going to Jerusalem to render may be well received by the Church there, in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May God, who gives peace, be with you all. Amen.

Conclusion

The Bearer of this Letter Herewith I introduce our sister Phoebe to you, who is a servant of the Church at Cenchreae, that you may receive her as a fellow Christian in a manner worthy of

God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself.

Kindly Greetings to Prisca and Aquila my 3
Greetings fellow labourers in the work of Christ Jesus—friends who have endangered their 4
own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also. Greetings, 5
too, to the Church that meets at their house.

Greetings to my dear Epænetus, who was the earliest convert to Christ in the province of Asia ; to Mary who has laboured strenuously among you ; 6
and to Andronicus and Junia, my countrymen, 7
who once shared my imprisonment. They are of note among the Apostles, and are Christians of longer standing than myself. Greetings to Ampliatus, 8
dear to me in the Lord ; to Urban, our fellow 9
labourer in Christ, and to my dear Stachys. Greet- 10
ings to Apella, that veteran believer ; and to the members of the household of Aristobulus. Greetings 11
to my countryman, Herodion ; and to the believing members of the household of Narcissus. Greetings 12
to those Christian workers, Tryphaena and Tryphosa ; also to dear Persis, who has laboured strenuously in the Lord's work. Greetings to Rufus, who is 13
one of the Lord's chosen people ; and to his mother, who has also been a mother to me. Greetings to 14
Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the brethren associated with them ; to 15
Philologus and Julia, Nereus and his sister and Olympas, and to all God's people associated with them.

Salute one another with a holy kiss. 16

All the Churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch 17
on those who are causing the divisions among you, and are leading others into sin, in defiance of the instruction which you have received ; and habitually to shun them. For men of that stamp are not 18
bondservants of Christ our Lord, but are slaves to

their own appetites ; and by their plausible words and their flattery they utterly deceive the minds of the simple. Your fidelity to the truth is everywhere 19 known. I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil. And, before long, 20 God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you !

Timothy, my fellow worker, sends you greetings, 21 and so do my countrymen Lucius, Jason and Sosipater. I, Tertius, who write this letter, send 22 you Christian greetings. Gaius, my host, who is 23 also the host of the whole Church, greets you. So do Erastus, the treasurer of the city, and Quartus our brother.

Doxology To Him who has it in His power to 25 make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which in the periods of past Ages remained unuttered, but has now been brought 26 fully to light, and by the command of the God of the Ages has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith—to God, the only wise, 27 through Jesus Christ, even to Him be the glory through all the Ages ! Amen.

PAUL'S FIRST LETTER TO THE CORINTHIANS

Introduction

Greeting Paul, called to be an Apostle of Christ 1
Jesus through the will of God—and our
brother Sosthenes :

To the Church of God in Corinth, men and women 2
consecrated in Christ Jesus, called to be saints, with
all in every place who call on the name of our Lord
Jesus Christ—their Lord as well as ours. May grace 3
and peace be granted to you from God our Father
and the Lord Jesus Christ.

**Reasons for
Thankful-
ness** I thank my God continually on your 4
behalf for the grace of God bestowed on
you in Christ Jesus—that you have 5
been so richly blessed in Him, with
readiness of speech and fulness of knowledge. Thus 6
my testimony as to the Christ has been confirmed
in your experience, so that there is no gift of 7
God in which you consciously come short while
patiently waiting for the re-appearing of our Lord
Jesus Christ, who will also keep you steadfast to the 8
very End, so that you will be free from reproach on
the day of our Lord Jesus Christ. God is ever true 9
to His promises, and it was by Him that you were,
one and all, called into fellowship with His Son Jesus
Christ, our Lord.

The Divisions in the Corinthian Church

**An Appeal
for Unity** Now I entreat you, brethren, in the 10
name of our Lord Jesus Christ, to cultivate
a spirit of harmony—all of you—and that
there be no divisions among you, but rather a
perfect union through your having one mind and one
judgement. For I have been distinctly informed, 11

my brethren, about you by Chloe's people, that there are dissensions among you. What I mean is that each of you is a partisan. One man says "I belong to Paul;" another "I belong to Apollos;" a third "I belong to Peter;" a fourth "I belong to Christ." Is the Christ in fragments? Is it Paul who was crucified on your behalf? Or were you baptized to be Paul's adherents? I thank God that I did not baptize any of you except Crispus and Gaius—for fear people should say that you were baptized to be my adherents. I did, however, baptize Stephanas' household also; but I do not think that I baptized any one else.

The Message of the Cross Christ did not send me to baptize, but to proclaim the Good News; and not in merely wise words—lest the Cross of Christ should be deprived of its power. For the Message of the Cross is foolishness to those who are on the way to perdition, but it is the power of God to those whom He is saving. For so it stands written, "I WILL EXHIBIT THE NOTHINGNESS OF THE WISDOM OF THE WISE, AND THE INTELLIGENCE OF THE INTELLIGENT I WILL BRING TO NOUGHT" (Isa. xxix. 14). Where is your wise man? Where your expounder of the Law? Where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness?

For after the world by its wisdom—as God in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it. Seeing that Jews demand miracles, and Greeks go in search of wisdom, while we proclaim a Christ who has been crucified—to the Jews a stumbling-block, to Gentiles foolishness, but to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God. Because that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might.

For consider, brethren, God's call to 26
 you. Not many who are wise with
 Facts as to the Church in Corinth merely human wisdom, not many of
 position and influence, not many of noble
 birth, have been called. But God has chosen the 27
 things which the world regards as foolish, in order to
 put its wise men to shame; and God has chosen the
 things which the world regards as destitute of
 influence, in order to put its powerful things to
 shame; and the things which the world regards as 28
 base, and those which it sets utterly at nought—
 things that have no existence—God has chosen in
 order to reduce to nothing things that do exist; to 29
 prevent any mortal man from boasting in the
 presence of God. But you—and it is all God's doing 30
 —are in Christ Jesus: He has become for us a
 wisdom which is from God, consisting of righteous-
 ness and sanctification and deliverance; in order 31
 that it may be as Scripture says, "HE WHO BOASTS
 —LET HIS BOAST BE IN THE LORD" (Jer. ix. 24).

The spirit in which Paul preached in Corinth And as for myself, brethren, when I 1 2
 came to you, it was not with surpassing
 power of eloquence or earthly wisdom
 that I came, announcing to you that which
 God had commanded me to bear witness to. For I 2
 determined to be utterly ignorant, when among you,
 of everything except of Jesus Christ, and of Him as
 having been crucified. And so far as I myself was 3
 concerned, I came to you in conscious feebleness and
 in fear and in deep anxiety. And my language and 4
 the Message that I proclaimed were not adorned
 with persuasive words of earthly wisdom, but de-
 pended upon truths which the Spirit taught and
 mightily carried home; so that your trust might rest 5
 not on the wisdom of man but on the power of God.

The true, Divine Wisdom Yet when we are among mature be- 6
 lievers we do speak words of wisdom; a
 wisdom not belonging, however, to the
 present age nor to the leaders of the
 present age who are soon to pass away. But in 7

dealing with truths hitherto kept secret we speak of God's wisdom—that hidden wisdom which, before the world began, God pre-destined, so that it should result in glory to us ; a wisdom which not one of the 8 leaders of the present age possesses, for if they had possessed it, they would never have crucified the Lord of glory. But—to use the words of Scripture— 9 we speak of THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and which have never entered the heart of man : ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4). For us, however, God 10 has drawn aside the veil through the teaching of the Spirit ; for the Spirit searches everything, including the depths of the divine nature.

The Teaching of the Holy Spirit For, among human beings, who knows 11 a man's inner thoughts except the man's own spirit within him? In the same way, also, only God's Spirit is acquainted with God's inner thoughts. But we have not 12 received the spirit of the world, but the Spirit which comes forth from God, that we may know the blessings that have been so freely given to us by God. Of these we speak—not in language which man's 13 wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths. The unspiritual man rejects the 14 things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged. But the spiritual man judges of everything, 15 although he is himself judged by no one. For WHO 16 HAS PENETRATED THE MIND OF THE LORD, AND WILL INSTRUCT HIM (Isa. xl. 13)? But *we* have the mind of Christ.

Divisions a sure proof of Unspirituality And as for myself, brethren, I found it 1 **3** impossible to speak to you as spiritual men. It had to be as to worldlings—mere babes in Christ. I fed you with milk and 2 not with solid food, since for this you were not yet strong enough. And even now you are not strong 3 enough : you are still unspiritual. For so long as

jealousy and strife continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world? For when some 4 one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak?

Human Teachers mere Instruments in God's Hands What then is Apollos? And what is 5 Paul? They are just God's servants, through whose efforts, and as the Lord granted power to each, you accepted the faith. I planted and Apollos watered; 6 but it was God who was, all the time, giving the increase. So that neither the planter nor the waterer 7 is of any importance. God who gives the increase is all in all. Now in aim and purpose the planter 8 and the waterer are one; and yet each will receive his own special reward, answering to his own special work. Apollos and I are simply fellow workers for 9 and with God, and you are *God's field—God's building.*

The Responsibility of Teachers In discharge of the task which God 10 graciously entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let every one be careful how and what he builds. For no one can lay any other foundation in 11 addition to that which is already laid, namely Jesus Christ. And whether the building which any one is 12 erecting on that foundation be of gold or silver or costly stones, of timber or hay or straw—the true 13 character of each individual's work will become manifest. For the day of Christ will disclose it, because that day is soon to come upon us clothed in fire, and as for the quality of every one's work—the fire is the thing which will test it. If any one's work 14 —the building which he has erected—stands the test, he will be rewarded. If any one's work is burnt up, 15 he will suffer the loss of it; yet he will himself be rescued, but only, as it were, by passing through the fire.

To injure God's People is an awful Sin Do you not know that you are God's 16
Sanctuary, and that the Spirit of God has
His home within you? If any one is 17
marring the Sanctuary of God, him will
God mar; for the Sanctuary of God is holy, which
you all are.

Here human Wisdom worthless Let no one deceive himself. If any 18
man imagines that he is wise, compared
with the rest of you, with the wisdom of
the present age, let him become "foolish"
so that he may be wise. This world's wisdom is 19
"foolishness" in God's sight; for it is written, "HE
SNARES THE WISE WITH THEIR OWN CUNNING"
(Job v. 13). And again, "THE LORD TAKES KNOW- 20
LEDGE OF THE REASONINGS OF THE WISE—HOW
USELESS THEY ARE" (Ps. xciv. 11). Therefore let no 21
one boast about his human teachers. For everything 22
belongs to you—be it Paul or Apollos or Peter, the
world or life or death, things present or future—
everything belongs to you; and you belong to Christ, 23
and Christ belongs to God.

The Responsibility of Preachers is to God As for us Apostles, let any one take this 1 4
view of us—we are Christ's officers, and
stewards of God's secret truths. This 2
being so, it follows that fidelity is what is
required in stewards. I however am very little con- 3
cerned at undergoing your scrutiny, or that of other
men; in fact I do not even scrutinize myself. Though 4
I am not conscious of having been in any way
unfaithful, yet I do not for that reason stand acquitted;
but He whose scrutiny I must undergo is the Lord.
Therefore form no premature judgements, but wait 5
until the Lord returns. He will both bring to light the
secrets of darkness and will openly disclose the motives
that have been in people's hearts; and then the praise
which each man deserves will come to him from God.

The Names of Party Leaders are not specified In writing this much, brethren, with 6
special reference to Apollos and myself, I
have done so for your sakes, in order to
teach you by our example what those words

mean, which say, "Nothing beyond what is written!"—so that you may cease to take sides in boastful rivalry, for one teacher against another.

Some keen Irony Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you really did receive it, why boast as if this were not so?

Every one of you already has all that heart can desire; already you have grown rich; without waiting for us, you have ascended your thrones! Yes indeed, would to God that you had ascended your thrones, that we also might reign with you! God, it seems to me, has exhibited us Apostles last of all, as men condemned to death; for we have come to be a spectacle to all creation—alike to angels and to men. We, for Christ's sake, are labelled as "foolish;" you, as Christians, are men of shrewd intelligence. We are mere weaklings: you are strong. You are in high repute: we are outcasts. To this very moment we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none. Wearily we toil, working with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we try to conciliate. We have come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour.

A loving Entreaty I am not writing all this to shame you, but I am offering you advice as my dearly-loved children. For even if you were to have ten thousand spiritual instructors—for all that you could not have several fathers. It is I who in Christ Jesus became your father through the Good News. I entreat you therefore to become like me. For this reason I have sent Timothy to you. Spiritually he is my dearly-loved and faithful child. He will remind you of my habits as a Christian teacher—the manner in which I teach everywhere in every Church.

The Reality of Apostolic Authority But some of you have been puffed up 18 through getting the idea that I am not coming to Corinth. But, if the Lord is 19 willing, I shall come to you without delay ; and then I shall know not the fine speeches of these conceited people, but their power. For Apostolic 20 authority is not a thing of words, but of power. Which shall it be? Shall I come to you with a rod, 21 or in a loving and tender spirit?

A stern Rebuke

An Instance of gross Immorality It is actually reported that there is forni- 1 5 cation among you, and of a kind unheard of even among the Gentiles—a man has his father's wife ! And you, instead of 2 mourning and removing from among you the man who has done this deed of shame, are filled with self-complacency ! I for my part, present with you 3 in spirit although absent in body, have already, as though I were present, judged him who has so acted. 4 In the name of our Lord Jesus, when you are all assembled and my spirit is with you, together with the power of our Lord Jesus, I have handed over such 5 a man to Satan for the destruction of his body, that his spirit may be saved on the day of the Lord Jesus.

The false Attitude of the Corinthians It is no good thing—this which you 6 make the ground of your boasting. Do you not know that a little yeast corrupts the whole of the dough ? Get rid of the 7 old yeast so that you may be dough of a new kind ; for in fact you *are* free from corruption. For our Passover Lamb has already been offered in sacrifice—even Christ. Therefore let us keep our festival not 8 with old yeast nor with the yeast of what is evil and mischievous, but with bread free from yeast—the bread of transparent sincerity and of truth.

A previous Warning disregarded I wrote to you in that letter that you 9 were not to associate with fornicators ; not 10 that in this world you are to keep wholly aloof from such as they, any more than

from people who are avaricious and greedy of gain, or from worshippers of idols. For that would mean that you would be compelled to go out of the world altogether. But what I meant was that you were 11 not to associate with any one bearing the name of "brother," if he was addicted to fornication or avarice or idol-worship or abusive language or hard-drinking or greed of gain. With such a man you ought not even to eat. For what business of mine is it to judge 12 outsiders? Is it not for you to judge those who are within the Church while you leave to God's judgement 13 those who are outside? Remove the wicked man from among you (Deut. xxii. 24).

Litigation at Corinth

**Litigation in
heathen Law
Courts** If one of you has a grievance against an 1 6
opponent, does he dare to go to law before
irreligious men and not before God's
people? Do you not know that God's 2
people will sit in judgement upon the world? And if
you are the court before which the world is to be
judged, are you unfit to deal with these petty matters?
Do you not know that we are to sit in judgement upon 3
angels—to say nothing of things belonging to this life?
If therefore you have things belonging to this life 4
which need to be decided, is it men who are absolutely
nothing in the Church—is it *they* whom you make
your judges? I say this to put you to shame. Has 5
it come to this, that there does not exist among you a
single wise man competent to decide between a man
and his brother, but brother goes to law with brother, 6
and that before unbelievers?

**All
Litigation
between
Christians
discouraged** To say no more, then, it is altogether a 7
defect in you that you have law-suits with
one another. Why not rather endure in-
justice? Why not rather submit to being
defrauded? On the contrary you your- 8
selves inflict injustice and fraud, and upon brethren
too. Do you not know that unrighteous men will not 9
inherit God's Kingdom?

Righteousness of Life absolutely indispensable Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime, nor thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's Kingdom. And all this describes what some of you were. But now you have had every stain washed off : now you have been set apart as holy : now you have been pronounced free from guilt ; in the name of our Lord Jesus Christ and through the Spirit of our God.

Christian Freedom no Excuse for Immorality Everything is allowable to me, but not everything is profitable. Everything is allowable to me, but to nothing will I become a slave. Food of all kinds is meant for the stomach, and the stomach is meant for food, and God will cause both of them to perish. Yet the body does not exist for the purpose of fornication, but for the Master's service, and the Master exists for the body ; and as God by His power raised the Master to life, so He will also raise us up.

The awful Guilt of such Sins Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them the members of a prostitute? No, indeed. Or do you not know that a man who has to do with a prostitute is one with her in body? For God says, "THE TWO SHALL BECOME ONE" (Gen. ii. 24). But he who is in union with the Master is one with Him in spirit. Flee from fornication. Any other sin that a human being commits lies outside the body ; but he who commits fornication sins against his own body. Or do you not know that your bodies are a sanctuary of the Holy Spirit who is within you—the Spirit whom you have from God? And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies.

The Subject of Marriage

I now deal with the subjects mentioned 1 7
 The Apostle's own view of the Matter in your letter. It is well for a man to
 abstain altogether from marriage. But 2
 because there is so much fornication
 every man should have a wife of his own, and
 every woman should have a husband. Let a man 3
 pay his wife her due, and let a woman also pay
 her husband his. A married woman is not mistress 4
 of her own person : her husband has certain rights.
 In the same way a married man is not master of
 his own person : his wife has certain rights. Do 5
 not refuse one another, unless perhaps it is just for
 a time and by mutual consent, so that you may de-
 vote yourselves to prayer and may then associate
 again ; lest the Adversary begin to tempt you because
 of your deficiency in self-control.

Thus much in the way of concession, not of com- 6
 mand. Yet I would that everybody lived as I do ; 7
 but each of us has his own special gift from God
 —one in one direction and one in another.

Advice to unmarried and married But I tell the unmarried, and women 8
 who are widows, that it is well for them
 to remain as I am. If, however, they 9
 cannot maintain self-control, by all means
 let them marry ; for marriage is better than the
 fever of passion. But to those already married my 10
 instructions are—yet not mine, but the Lord's—that
 a wife is not to leave her husband ; or if she has 11
 already left him, let her either remain as she is or
 be reconciled to him ; and that a husband is not to
 send away his wife.

Advice to those married to Unbelievers To the rest it is I who speak—not 12
 the Lord. If a brother has a wife who
 is an unbeliever, and she consents to live
 with him, let him not send her away. And 13
 a woman who has an unbelieving husband—if he
 consents to live with her, let her not separate from
 him. For, in such cases, the unbelieving husband 14

has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. If, however, 15 the unbeliever is determined to leave, let him or her do so. Under such circumstances the Christian man or woman is no slave; God has called us to live lives of peace. For what assurance have you, O 16 woman, as to whether you will save your husband? Or what assurance have you, O man, as to whether you will save your wife?

Existing
Relation-
ships to be
acquiesced
in

Only, whatever be the condition in life 17 which the Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. This is what I command in all the Churches. Was any 18 one already circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and uncircumcision 19 is nothing: obedience to God's commandments is everything. Whatever be the condition in life in 20 which a man was, when he was called, in that let him continue. Were you a slave when God called 21 you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity. For a Christian, if he was a slave 22 when called, is the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. You have all been redeemed at infinite 23 cost: do not become slaves to men. Where each 24 one stood when he was called, there, brethren, let him still stand—close to God.

Concerning unmarried women I have no command 25 to give you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence. I 26 think then that, taking into consideration the distress

which is now upon us, it is well for a man to remain as he is. Are you bound to a wife? Do not 27 seek to get free. Are you free from the marriage bond? Do not seek for a wife. Yet if you marry, 28 you have not sinned; and if a maiden marries, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you.

The Yet of this I warn you, brethren: the 29
transitory time has been shortened—so that hence-
Character forth those who have wives should be
of all that as though they had none, those who 30
is earthly weep as though they did not weep, those
who rejoice as though they did not rejoice, those who
buy as though they did not possess, and those who 31
use the world as not using it to the full. For the
world as it now exists is passing away. And I 32
would have you free from worldly anxiety. An un-
married man concerns himself with the Lord's
business—how he shall please the Lord; but a 33
married man concerns himself with the business of
the world—how he shall please his wife. There is 34
a difference too between a married and an un-
married woman. She who is unmarried concerns
herself with the Lord's business—that she may be
holy both in body and spirit; but the married
woman concerns herself with the business of the
world—how she shall please her husband. Thus 35
much I say in your own interest; not to lay a trap
for you, but to help towards what is becoming, and
enable you to wait on the Lord without distraction.

A Father's If, however, a father thinks he is acting 36
Duty to his unbecomingly towards his still unmarried
unmarried daughter if she be past the bloom of her
Daughter youth, and so the matter is urgent, let
him do what she desires; he commits no sin; she
and her suitor should be allowed to marry. But if 37
a father stands firm in his resolve, being free from
all external constraint and having a legal right to
act as he pleases, and in his own mind has come to
the decision to keep his daughter unmarried, he will

do well. So that he who gives his daughter in 38
marriage does well, and yet he who does not give
her in marriage will do better.

Should A woman is bound to her husband 39
Widows during the whole period that he lives;
marry but if her husband dies, she is at liberty
again? to marry whom she will, provided that
he is a Christian. But in my judgement, her state 40
is a more enviable one if she remains as she is;
and I also think that I have the Spirit of God.

Idol Sacrifices

Food that Now as to things which have been sacri- 1 8
has been ficed to idols. This is a subject which we
sacrificed already understand—because we all have
to Idols knowledge of it. Knowledge, however,
tends to make people conceited; it is love that builds
us up. If any one imagines that he already possesses 2
any true knowledge, he has as yet attained to no
knowledge of the kind to which he ought to have
attained; but if any one loves God, that man is 3
known by God. As to eating things which have 4
been sacrificed to idols, we are fully aware that an
idol is nothing in the world, and that there is no God
but One. For if so-called gods do exist, either in 5
Heaven or on earth—and in fact there are many such
gods and many such lords—yet we have but one God, 6
the Father, who is the source of all things and for
whose service we exist, and but one Lord, Jesus
Christ, through whom we and all things exist.

Brotherly But all believers do not recognize these 7
Love must facts. Some, from force of habit in
solve the relation to the idol, even now eat idol
Problem sacrifices as such, and their consciences,
being but weak, are polluted. It is true that a par- 8
ticular kind of food will not bring us into God's
presence; we are neither inferior to others if we
abstain from it, nor superior to them if we eat it.
But take care lest this liberty of yours should prove 9
a hindrance to the progress of weak believers. For 10

if any one were to see you, who know the real truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the idol? Why, your knowledge 11 becomes the ruin of the weak believer—your brother, for whom Christ died! Moreover when you thus sin 12 against the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore if what I eat causes my brother to fall, 13 never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall.

Paul's own Example of Self-Restraint Am I not free? Am I not an Apostle? 1 9
Can it be denied that I have seen Jesus, our Lord? Are not you yourselves my work in the Lord? If to other men I am 2 not an Apostle, yet at any rate I am one to you; for your very existence as a Christian Church is the seal of my Apostleship. That is how I vindicate myself 3 to those who criticize me.

His Apostolic Position and Rights Have we not a right to claim food and 4 drink? Have we not a right to take with 5 us on our journeys a Christian sister as our wife, as the rest of the Apostles do—and the Lord's brothers and Peter? Or again, is it 6 only Barnabas and myself who are not at liberty to give up working with our hands? What soldier ever 7 serves at his own cost? Who plants a vineyard and yet does not eat any of the grapes? Or who tends a herd of cattle and yet does not taste their milk?

Am I making use of merely worldly illustrations? 8 Does not the Law speak in the same tone? For in 9 the Law of Moses it is written,

“THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN” (Deut. xxv. 4).

Is God simply thinking about the oxen? Or is it 10 really in our interest that He speaks? Of course, it was written in our interest, because it is His will that when a ploughman ploughs, and a thrasher thrashes,

it should be in the hope of sharing that which comes as the result.

If it is we who sowed the spiritual grain in you, 11
is it a great thing that we should reap a temporal 12
harvest from you? If other teachers possess that 12
right over you, do not we possess it much more?
Yet we have not availed ourselves of the right, but
we patiently endure all things rather than hinder in
the least degree the progress of the Good News of
the Christ. Do you not know that those who perform 13
the sacred rites have their food from the sacred place,
and that those who serve at the altar all alike share
with the altar? In the same way the Lord also 14
directed those who proclaim the Good News to
maintain themselves by the Good News.

But I, for my part, have not used, and 15
Paul's
Forbearance do not use, my full rights in any of these
in the things. Nor do I now write with that
Exercise of object so far as I myself am concerned,
his Rights for I would rather die than have anybody
make this boast of mine an empty one. If I go 16
preaching the Good News, that is nothing for me to
boast of ; for the necessity is imposed upon me ; and
alas for me, if I fail to preach it ! And if I preach 17
willingly, I receive my wages ; but if against my
will, a stewardship has nevertheless been entrusted
to me. What are my wages then ? The very fact 18
that the Good News which I preach will cost my
hearers nothing, so that I cannot be charged with
abuse of my privileges as a Christian preacher.

Though free from all human control, I 19
His Motives.
(1) Eagerness have made myself the slave of all in the
to win Men hope of winning as many converts as pos-
to Christ sible. To the Jews I have become like a 20
Jew in order to win Jews ; to men under the Law as if
I were under the Law—although I am not—in order
to win those who are under the Law ; to men without 21
Law as if I were without Law—although I am not
without Law in relation to God but am abiding in
Christ's Law—in order to win those who are without

Law. To the weak I have become weak, so as to 22
 gain the weak. To all men I have become all things,
 in the hope that in every one of these ways I may
 save some. And I do everything for the sake of the 23
 Good News, that I may share with my hearers in its
 benefits.

(2) His own Do you not know that in the foot-race 24
 Desire to the runners all run, but that only one gets
 secure the the prize? You must run like him, in order
 Crown of to win with certainty. But every com- 25
 Life petitor in an athletic contest practises
 abstemiousness in all directions. They indeed do
 this for the sake of securing a perishable wreath, but
 we for the sake of securing one that will not perish.
 That is how I run, not being in any doubt as to my 26
 goal. I am a boxer who does not inflict blows on
 the air, but I hit hard and straight at my own body 27
 and lead it off into slavery, lest possibly, after I have
 been a herald to others, I should myself be rejected.

For I would have you remember, 1 10
 Israelites who for brethren, how our forefathers were all of
 want of Self- them sheltered by the cloud, and all got
 Mastery missed safely through the Red Sea. All were 2
 the Prize baptized in the cloud and in the sea to be
 followers of Moses. All ate the same 3
 spiritual food, and all drank the same spiritual drink; 4
 for they long drank the water that flowed from the
 spiritual rock that went with them—and that rock was
 the Christ. But with most of them God was not well 5
 pleased; for they were laid low in the Desert.

The Lessons And in this they became a warning to us, 6
 taught to teach us not to be eager, as they were
 by their eager, in pursuit of what is evil. And you 7
 Example must not be worshippers of idols, as some
 of them were. For it is written,

“THE PEOPLE SAT DOWN TO EAT AND DRINK, AND
 STOOD UP TO DANCE” (Exod. xxxii. 6).

Nor may we be fornicators, like some of them who 8
 committed fornication and on a single day 23,000 of
 them fell dead. And do not let us test the Lord too 9

far, as some of them tested Him and were destroyed by the serpents. And do not be discontented, as some of them were, and they were destroyed by the Destroyer. All this kept happening to them with a figurative meaning; but it was put on record by way of admonition to us upon whom the ends of the Ages have come.

Every Temptation may be successfully resisted So then let him who thinks he is standing securely beware of falling. No temptation has you in its power but such as is common to human nature; and God is faithful and will not allow you to be tempted beyond your strength. But, when the temptation comes, He will also provide the way of escape; so that you may be able to bear it.

Idolatry to be scrupulously shunned Therefore, my dear friends, avoid all connexion with the worship of idols. I speak as to men of sense: judge for yourselves of what I say. The cup of blessing, which we bless, does it not mean a joint-participation in the blood of Christ? The loaf of bread which we break, does it not mean a joint-participation in the body of Christ?

Since there is one loaf, we who are many are one body; we, all of us, share in that one loaf. Look at the Israelites—the nation and their ritual. Are not those who eat the sacrifices joint-partakers in the altar? Do I mean that a thing sacrificed to an idol is what it claims to be, or that an idol is a real thing? No, but that which the Gentiles sacrifice, they sacrifice to demons, not to God; and I would not have you have fellowship with one another through the demons. You cannot drink the Lord's cup and the cup of demons: you cannot be joint-partakers both in the table of the Lord and the table of demons. Or are we actually arousing the Lord to jealousy. Are we stronger than He is?

Brotherly Love limits Christian Freedom Everything is allowable, but not everything is profitable. Everything is allowable, but everything does not build others up. Let no one be for ever seeking his

own good, but let each seek that of his fellow man.

Anything that is for sale in the meat market, eat, 25
and ask no questions for conscience' sake ; for THE 26
EARTH IS THE LORD'S, AND ALL THAT IT CONTAINS
(Ps. xxiv. 1). If an unbeliever gives you an invitation 27
and you are disposed to accept it, eat whatever is put
before you, and ask no questions for conscience' sake.
But if any one tells you, "This food has been offered 28
in sacrifice ;" abstain from eating it—out of respect
for him who warned you, and, as before, for con-
science' sake. But now I mean his conscience, not 29
your own.

"Why, on what ground," you may object, "is the
question of my liberty of action to be decided by a
conscience not my own? If, so far as I am concerned 30
I partake with a grateful heart, why am I to be
found fault with in regard to a thing for which I
give thanks?"

True Religion must inspire all our Actions Whether, then, you are eating or drink- 31
ing, or whatever you are doing, let every-
thing be done to the glory of God. Do 32
not be causes of stumbling either to Jews
or to Gentiles, nor to the Church of
God. That is the way that I also seek in every- 33
thing the approval of all men, not aiming at my
own profit, but at that of the many, in the hope that
they may be saved. Be imitators of me, in so far as 1 11
I in turn am an imitator of Christ.

Women at Meetings of the Church Now I commend you for remembering 2
me in everything, and because you hold
fast truths and practices precisely as I
have taught them to you. I would have 3
you know, however, that of every man, Christ is the
Head, that of a woman her husband is the Head, and
that God is Christ's Head. A man who wears a veil 4
when praying or prophesying dishonours his Head ;
but a woman who prays or prophesies with her head 5
uncovered dishonours her Head, for it is exactly the
same as if she had her hair cut short.

If a woman will not wear a veil, let her also cut 6
 off her hair. But since it is a dishonour to a woman
 to have her hair cut off or her head shaved, let her
 wear a veil. For a man ought not to have a veil on 7
 his head, since he is the image and glory of God ;
 while woman is the glory of man. Man does not 8
 take his origin from woman, but woman takes hers
 from man. For man was not created for woman's 9
 sake, but woman for man's. That is why a woman 10
 ought to have on her head a symbol of subjection,
 because of the angels. Yet, in the Lord, woman is 11
 not independent of man nor man independent of
 woman. For just as woman originates from man, 12
 so also man comes into existence through woman,
 but everything springs originally from God.

Judge of this for your own selves ; is it seemly for 13
 a woman to pray to God when she is unveiled ?
 Does not Nature itself teach you that if a man has 14
 long hair it is a dishonour to him, but that if a 15
 woman has long hair it is her glory, because her hair
 was given her for a covering ? But if any one is 16
 inclined to be contentious on the point, we have
 no such custom, nor have the Churches of God.

Matters relating to Christian Worship

Dissensions But while giving you these instructions, 17
at Meetings there is one thing I cannot praise—your
of the meeting together, with bad rather than
Church good results. For, in the first place, when 18
 you meet as a Church, there are divisions among you.
 This is what I am told, and I believe that there is
 some truth in it. For there must of necessity be 19
 differences of opinion among you, in order that it
 may be plainly seen who are the men of sterling
 worth among you.

Disorder at When, however, you meet in one place, 20
the Lord's there is no eating the Supper of the Lord ;
Supper for it is his own supper of which each of 21
 you is in a hurry to partake, and one eats
 like a hungry man, while another has already drunk

to excess. Why, have you no homes in which to eat 22
and drink? Or do you wish to show your contempt
for the Church of God and make those who have no
homes feel ashamed? What shall I say to you?
Shall I praise you? In this matter I certainly do not
praise you.

**The Facts
as to the
Origin of
the Supper** For it was from the Lord that I received 23
the facts which, in turn, I handed on to
you; how that the Lord Jesus, on the
night He was to be betrayed, took some
bread, and after giving thanks He broke it and said, 24
“This is my body which is about to be broken for
you. Do this in memory of me.”

In the same way, when the meal was over, He 25
also took the cup.

“This cup,” He said, “is the new Covenant of
which my blood is the pledge. Do this, every time
that you drink it, in memory of me.”

**The
Significance
and Sacred-
ness of the
Meal** For every time that you eat this bread 26
and drink from the cup, you are pro-
claiming the Lord's death—until He
returns. Whoever, therefore, in an un- 27
worthy manner, eats the bread or drinks
from the cup of the Lord sins against the body and
blood of the Lord. But let a man examine himself, 28
and, having done that, then let him eat the bread
and drink from the cup. For any one who eats and 29
drinks, eats and drinks judgement to himself, if he
fails to estimate the body aright. That is why many 30
among you are sickly and out of health, and why 31
not a few die. If, however, we estimated ourselves
aright, we should not be judged. But when we are 32
judged by the Lord, chastisement follows, to save us
from being condemned along with the world.

Therefore, brethren, when you come together for 33
this meal, wait for one another. If any one is 34
hungry, let him eat at home; so that your coming
together may not lead to judgement.

The other matters I will deal with whenever I
come.

Spiritual Gifts. The Need of Discrimination It is important, brethren, that you 1 12
 should have clear knowledge on the
 subject of spiritual gifts. You know that 2
 when you were heathens you went astray
 after dumb idols, wherever you happened
 to be led. For this reason I would have you 3
 understand that no one speaking under the in-
 fluence of the Spirit of God ever says, "Jesus is
 accursed," and that no one is able to say, "Jesus
 is Lord," except under the influence of the Holy
 Spirit.

Spiritual Gifts. Their Diversity Now there are various kinds of gifts, 4
 but there is one and the same Spirit;
 various forms of official service, and yet 5
 one and the same Lord; diversities in 6
 work, and yet one and the same God—He who in
 each person brings about the whole result. But to 7
 each of us a manifestation of the Spirit has been
 granted for the common good. To one the utterance 8
 of wisdom has been granted through the Spirit; to
 another the utterance of knowledge in accordance
 with the will of the same Spirit; to a third man, by 9
 means of the same Spirit, special faith; to another
 various gifts of healing, by means of the one Spirit;
 to another the exercise of miraculous powers; to 10
 another the gift of prophecy; to another the power
 of discriminating between prophetic utterances; to
 another varieties of the gift of 'tongues;' to another
 the interpretation of tongues. But these results are 11
 all brought about by one and the same Spirit, who
 bestows His gifts upon each of us in accordance with
 His own will.

The organic Unity of the Church For just as the human body is one and 12
 yet has many parts, and all its parts, many
 as they are, constitute but one body, so it
 is with the Church of Christ. For, in 13
 fact, in one Spirit all of us—whether we are Jews or
 Gentiles, slaves or free men—were baptized to form
 but one body; and we were all nourished by that
 one Spirit.

Unity should For the human body does not consist of 14
make one part, but of many. Were the foot to 15
Jealousy say, "Because I am not a hand I am not
impossible a part of the body," that would not make
 it any the less a part of the body. Or were the ear 16
 to say, "Because I am not an eye, I am not a part
 of the body," that would not make it any the less a
 part of the body. If the whole body were an eye, 17
 where would the hearing be? If the whole body
 were an ear, where would the nostrils be? But, as 18
 a matter of fact, God has arranged the parts in the
 body—every one of them—as He has seen fit. If 19
 they were all one part, where would the body be?
 But, as a matter of fact, there are many parts and 20
 but one body.

Unity should It is also impossible for the eye to say 21
exclude to the hand, "I do not need you;" or
Pride and again for the head to say to the feet, "I
Contempt do not need you." No, it is quite other-
 wise. Even those parts of the body which are 22
 apparently somewhat feeble are yet indispensable;
 and those which we deem less honourable we clothe 23
 with more abundant honour; and so our ungraceful
 parts come to have a more abundant grace, while our
 graceful parts have everything they need. But it 24
 was God who built up the body, and bestowed more
 abundant honour on the part that felt the need, that 25
 there might be no disunion in the body, but that all
 the members might entertain the same anxious care
 for one another's welfare. And if one part is suffer- 26
 ing, every other part suffers with it; or if one part
 is receiving special honour, every other part shares
 in the joy.

Unity As for you, you are the body of Christ, 27
involves and individually you are members of it.
mutual And by God's appointment there are in 28
Dependence the Church—first Apostles, secondly
 Prophets, thirdly teachers. Then come miraculous
 powers, and then ability to cure diseases or render
 loving service, or powers of organization, or varieties

of the gift of 'tongues. Are all Apostles? Are all 29
 Prophets? Are all teachers? Have all miraculous
 powers? Have all ability to cure diseases? Do all 30
 speak in 'tongues'? Do all interpret? But always 31
 seek to excel in the greater gifts. And now I will
 point out to you a way of life which transcends
 all others.

**Love is the
 supreme
 Gift** If I can speak with the tongues of men 1 **13**
 and of angels, but am destitute of Love,
 I have but become a loud-sounding
 trumpet or a clanging cymbal. If I 2
 possess the gift of prophecy and am versed in all
 mysteries and all knowledge, and have such absolute
 faith that I can remove mountains, but am destitute
 of Love, I am nothing. And if I distribute all my 3
 possessions to the poor, and give up my body to
 be burned, but am destitute of Love, it profits me
 nothing.

Love is patient and kind. Love knows neither 4
 envy nor jealousy. Love is not forward and self-
 assertive, nor boastful and conceited. She does not 5
 behave unbecomingly, nor seek to aggrandize herself,
 nor blaze out in passionate anger, nor brood over
 wrongs. She finds no pleasure in injustice done to 6
 others, but joyfully sides with the truth. She knows 7
 how to be silent. She is full of trust, full of hope,
 full of patient endurance.

Love never fails. But if there are prophecies, they 8
 will be done away with; if there are languages,
 they will cease; if there is knowledge, it will be
 brought to an end. For our knowledge is imperfect, 9
 and so is our prophesying; but when the perfect 10
 state of things is come, all that is imperfect will be
 brought to an end. When I was a child, I talked 11
 like a child, felt like a child, reasoned like a child:
 when I became a man, I put from me childish ways.
 For the present we see things as if in a mirror, and 12
 are puzzled; but then we shall see them face to face.
 For the present the knowledge I gain is imperfect;
 but then I shall know fully, even as I am fully known.

And so there remain Faith, Hope, Love—these three ; 13
and of these the greatest is Love.

‘Prophecy’ Be eager in your pursuit of this Love, and 1 14
superior to be earnestly ambitious for spiritual gifts,
the Gift of but let it be chiefly so in order that you
Tongues may prophesy. For he who speaks in an 2
unknown tongue is not speaking to men, but to God ;
for no one understands him. Yet in the Spirit he is
speaking secret truths. But he who prophesies speaks 3
to men words of edification, encouragement and
comfort. He who speaks in an unknown tongue does 4
good to himself, but he who prophesies does good to
the Church. I should be right glad were you all to 5
speak in ‘tongues,’ but yet more glad were you all
to prophesy. And, in fact, the man who prophesies
is superior to him who speaks in ‘tongues,’ except
when the latter can interpret in order that the
Church may get a blessing. But, brethren, as 6
things are, if I come to you speaking in ‘tongues,’
what benefit shall I confer on you, if the utter-
ance is neither in the form of a revelation nor
of additional knowledge nor of prophecy nor of
teaching ?

Even inanimate things—flutes or harps, for instance 7
—when yielding a sound, if they make no distinction
in the notes, how shall the tune which is played on
the flute or the harp be known ? If the bugle—to 8
take another example—gives an uncertain sound, who
will prepare for battle ? And so with you ; if with 9
the living voice you fail to utter intelligible words,
how will people know what you are saying ? You
will be talking to the winds.

There are, we will suppose, a great number of 10
languages in the world, and no creature is without a
language. If, however, I do not know the meaning 11
of the particular language, I shall seem to the speaker
of it, and he to me, to be merely talking some foreign
tongue. Therefore, seeing that you are ambitious for 12
spiritual gifts, seek to excel in them so as to benefit
the Church.

Therefore let a man who has the gift of tongues 13
pray for the power of interpreting them. For if I 14
pray in an unknown tongue, my spirit prays, but
my understanding is barren. How then does the 15
matter stand? I will pray in spirit, and I will
pray with my understanding also. I will praise
God in spirit, and I will praise Him with my
understanding also. Otherwise, if you bless God 16
in spirit only, how shall he who is in the position
of an ungifted man say the 'Amen' to your giving
of thanks, when he does not know what your
words mean? Rightly enough you are giving 17
thanks, and yet your neighbour is not benefited.
I speak in a tongue, thank God, more than all of 18
you; but in the Church I would rather speak five 19
words with my understanding—so as to instruct
others also—than ten thousand words in an unknown
tongue.

Brethren, do not prove yourselves to be children in 20
your minds. As regards evil, indeed, be utter babes,
but as regards your minds prove yourselves to be men
of ripe years. In the Law it stands written, "'BY 21
MEN OF UNKNOWN TONGUES AND BY THE LIPS OF AN
UNKNOWN NATION WILL I SPEAK TO THIS PEOPLE,
BUT EVEN THEN THEY WILL NOT LISTEN TO ME'
(Isa. xxviii. 11), says the Lord." This shows that the 22
gift of tongues is intended as a sign not to those who
believe but to unbelievers, but prophecy is intended
not for unbelievers but for those who believe.
Accordingly if the whole Church has assembled and 23
all are speaking in 'tongues,' and there come in
ungifted men, or unbelievers, will they not say that
you are all mad? If, on the other hand, every 24
one is prophesying and an unbeliever or an un-
gifted man comes in, he is convicted by all
and closely examined by all, and the hidden evils
of his heart are brought to light. And, as the 25
result, he will fall on his face and worship God,
and will report to others that of a truth God is
among you.

**The orderly
Exercise of
spiritual
Gifts**

What then, brethren? Whenever you assemble, there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation. Let everything be done with a view to the building up of faith and character. If there is speaking in an unknown tongue, only two or at the most three should speak, and they should do so one at a time, and one should interpret; or if there is no interpreter, let the man with the gift be silent in the Church, speaking to himself and to God. But if there are Prophets, let two or three speak and let the rest judge. And if anything is revealed to some one else who is seated there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged: and the spirits of Prophets yield submission to Prophets. For God is not a God of disorder, but of peace, as He is in all the Churches of His people.

**Women at
Meetings of
the Church**

Let married women be silent in the Churches, for they are not permitted to speak. They must be content with a subordinate place, as the Law also says; and if they wish to ask questions, they should ask their own husbands at home. For it is disgraceful for a married woman to speak at a Church assembly.

**No Power in
Corinth to
change
Church
Customs**

Was it from you that God's Message first went forth, or is it to you only that it has come?

**Paul's
Apostolic
Authority**

If any one deems himself to be a Prophet or a man with spiritual gifts, let him recognize as the Lord's command all that I am now writing to you. But if any one is ignorant, let him be ignorant.

**Final Words
as to
spiritual
Gifts**

The conclusion, my brethren, is this. Be earnestly ambitious to prophesy, and do not check speaking with tongues; only let everything be done in a becoming and orderly manner.

The Resurrection of the Dead

The Death and Resurrection of Jesus But let me recall to you, brethren, the 1 15
 Good News which I brought you, which you accepted, and on which you are standing, through which also you are obtaining 2
 salvation, if you bear in mind the words in which I proclaimed it—unless indeed your faith has been unreal from the very first. For I repeated to you the 3
 all-important fact which also I had been taught, that Christ died for our sins in accordance with the Scriptures; that He was buried; that He rose to 4
 life again on the third day in accordance with the Scriptures, and was seen by Peter, and then by the 5
 Twelve. Afterwards He was seen by more than five 6
 hundred brethren at once, most of whom are still alive, although some of them have now fallen asleep. Afterwards He was seen by James, and then by all 7
 the Apostles. And last of all, as to one of untimely 8
 birth, He appeared to me also.

Paul himself a Witness as to His Resurrection For I am the least of the Apostles, and 9
 am not fit to be called an Apostle—because I persecuted the Church of God. But 10
 what I am I am by the grace of God, and His grace bestowed upon me did not prove ineffectual. But I laboured more strenuously than all the 11
 rest—yet it was not I, but God's grace working with 12
 me. But whether it is I or they, this is the way we preach and the way that you came to believe.

The Denial of the Possibility of Resurrection But if Christ is preached as having risen 12
 from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? If there is no such 13
 thing as a resurrection of the dead, then Christ Himself has not risen to life. And if Christ has 14
 not risen, it follows that what we preach is a delusion, and that your faith also is a delusion. Nay more, we 15
 are actually being discovered to be bearing false witness about God, because we have testified that God raised Christ to life, whom He did not raise, if in

reality none of the dead are raised. For if none of the dead are raised to life, then Christ has not risen; and if Christ has not risen, your faith is a vain thing—you are still in your sins. It follows also that those who have fallen asleep in Christ have perished. If in this present life we have a *hope* resting on Christ, and nothing more, we are more to be pitied than all the rest of the world.

But, in reality, Christ *has* risen from among the dead, being the first to do so of those who are asleep. For seeing that death came through man, through man comes also the resurrection of the dead. For just as through Adam all die, so also through Christ all will be made alive again. But this will happen to each in the right order—Christ having been the first to rise, and afterwards Christ's people rising at His return. Later on, comes the End, when He is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power. For He must continue to be King until God has put all His enemies under His feet (Ps. viii. 6; cx. 1). The last enemy that is to be overthrown is Death; for He will have put all things in subjection under His feet. And when He shall have declared that "All things are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him, who has made the universe subject to Him, in order that GOD may be all in all.

Otherwise what will become of those who got themselves baptized for the dead?

If the dead do not rise at all, why are these baptized for them? Why also do we Apostles expose ourselves to danger every hour? I protest, brethren, as surely as I glory over you—which I may justly do in Christ Jesus our Lord—that I die day by day. If from merely human motives I have fought

with wild beasts in Ephesus, what profit is it to me ?
 If the dead do not rise, let us eat and drink, for to-
 morrow we are to die. Do not deceive yourselves : 33

“ Evil companionships corrupt good morals.”

Wake from this drunken fit ; live righteous lives, and 34
 cease to sin ; for some have no knowledge of God :
 I speak thus in order to move you to shame.

But some one will say, “ How can the 35
 dead rise ? And with what kind of body
 do they come back ? ” Foolish man ! the
 seed you yourself sow has no life given to 36
 it unless it first dies ; and as for what you sow, it 37
 is not the plant which is to be that you are sowing,
 but a bare grain, of wheat (it may be) or of some-
 thing else, and God gives it a body as He has seen 38
 fit, and to each kind of seed a body of its own. All 39
 flesh is not the same : there is human flesh, and
 flesh of cattle, of birds, and of fishes. There are 40
 bodies which are celestial and there are bodies
 which are earthly, but the glory of the celestial ones
 is one thing, and that of the earthly ones is another.
 There is one glory of the sun, another of the moon, 41
 and another of the stars ; for star differs from star
 in glory.

**The earthly
 and the
 spiritual
 Bodies** It is the same with the resurrection of 42
 the dead. The body is sown in a state
 of decay, it is raised free from decay ;
 it is sown in dishonour, it is raised in
 glory ; it is sown in weakness, it is raised in power ; 43
 an animal body is sown, a spiritual body is raised. As 44
 surely as there is an animal body, so there is also a
 spiritual body. In the same way also it is written, 45
 “ The first MAN ADAM BECAME A LIVING ANIMAL ”
 (Gen. ii. 7) ; the last Adam is a life-giving Spirit.
 Nevertheless, it is not what is spiritual that came 46
 first, but what is animal ; what is spiritual came
 afterwards. The first man is a man of earth, 47
 earthy ; the second man is from Heaven. What the 48
 earthly one is, that also are those who are earthy ;
 and what the heavenly One is, that also are those

who are heavenly. And as we have borne a resemblance to the earthly one, let us see to it that we also bear a resemblance to the heavenly One.

The Change which awaits our Bodies But this I tell you, brethren: our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. I tell you a truth hitherto kept secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and *we* shall be changed. For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality. But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY" (Isa. xxv. 8). "WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING" (Hos. xiii. 14)? Now sin is the sting of death, and sin derives its power from the Law; but God be thanked who gives us the victory through our Lord Jesus Christ! Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord.

The Poor in Jerusalem

The Collection for the Poor in Jerusalem As to the collection for God's people, what I have directed the Churches of Galatia to do, you must do also. On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on. And when I am with you, whatever brethren you accredit by letter I will send to carry your kind gift to Jerusalem. And if it is worth while for me also to make the journey they shall go as my companions.

Personal Matters, and Farewell

**The
Apostle's
Plans** I shall come to you after passing through 5
Macedonia ; for my plan will be to pass
through Macedonia ; and I shall make 6
some stay with you perhaps, or even spend
the winter with you, in order that you may help me
forward, whichever way I travel. For I do not wish 7
to see you on this occasion merely in passing ; but, if
the Lord permits, I hope to remain some time with
you. I shall remain in Ephesus, however, until the 8
time of the Harvest Festival, for a wide door stands 9
open before me which demands great efforts, and we
have many opponents.

Timothy If Timothy pays you a visit, see that he 10
is free from fear in his relations with you ;
for he is engaged in the Master's work just as
I am. Therefore let no one slight him, but all of 11
you should help him forward in peace to join
me ; for I am waiting for him and others of the
brethren.

Apollos As for our brother Apollos, I have 12
repeatedly urged him to accompany the
brethren who are coming to you : but he is quite
resolved not to do so at present. He will come,
however, when he has a good opportunity.

Be on the alert ; stand firm in the faith ; acquit 13
yourselves like men ; be strong. Let all that you do 14
be done from motives of love.

Stephanas And I beseech you, brethren—you know 15
the household of Stephanas, how they were
the earliest Greek converts to Christ, and have devoted
themselves to the service of God's people—I beseech 16
you, on your part, to show deference to such men,
and to every one who participates in their work and
toils hard. It is a joy to me that Stephanas, Fortu- 17
natus and Achaïcus have now arrived, because what
was wanting so far as you are concerned they have
supplied. They have refreshed my spirit, and yours. 18
Acknowledge such men as these.

Kindly Greetings The Churches in the province of Asia 19
send you greetings ; and Aquila and
Prisca, in hearty Christian love, do the
same, together with the Church which meets at their
house. The brethren all send greetings to you. Greet 20
one another with a holy kiss.

Conclusion The final greeting of me—Paul—with 21
my own hand. If any one is destitute of 22
love to the Lord, let him be accursed. OUR LORD
IS COMING. The grace of the Lord Jesus be with 23
you. My love in Christ Jesus be with you all. 24

PAUL'S SECOND LETTER TO THE CORINTHIANS

The Apostle and his Readers

Greeting Paul, an Apostle of Christ Jesus by the will of God—and our brother Timothy : 1 1

To the Church of God in Corinth, with all God's people throughout Greece. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2

Thanks-giving for Divine Comfort Heartfelt thanks be to the God and Father of our Lord Jesus Christ—the Father who is full of compassion and the God who gives all comfort. He comforts 4

us in our every affliction so that we may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted by God. For just as we have more than our share of suffering for the Christ, so also through the Christ we have more than our share of comfort. But if, on the one hand, we are enduring affliction, it is for your comfort and salvation ; and if, on the other hand, we are receiving comfort, it is for your comfort which is produced within you through your patient fortitude under the same sufferings as those which we also are enduring. And our hope for you is steadfast ; for we know that as you are partners with us in the sufferings, so you are also partners in the comfort. 7

Thanks-giving for Divine Deliverance For as for our troubles which came upon us in the province of Asia, we would have you know, brethren, that we were exceedingly weighed down, and felt overwhelmed, so that we renounced all hope even of life. Nay, we had, as we still have, the sentence of death 9

within our own selves, in order that our confidence may repose, not on ourselves, but on God who raises the dead to life. He it is who rescued us from so imminent a death, and will do so again; and we have a firm hope in Him that He will also rescue us in all the future, while you on your part lend us your aid in entreaty for us, so that from many lips thanksgivings may rise on our behalf for the boon granted to us at the intercession of many.

Paul's Motives had been disinterested For the reason for our boasting is this—the testimony of our own conscience that it was in holiness and with pure motives before God, and in reliance not on worldly wisdom but on the gracious help of God, that we have conducted ourselves in the world, and above all in our relations with you. For we are writing to you nothing different from what we have written before, or from what indeed you already recognize as truth and will, I trust, recognize as such to the very end; just as some few of you have recognized us as your reason for boasting, even as you will be ours, on the day of Jesus our Lord.

Why Paul had postponed his Visit It was because I entertained this confidence that I intended to visit you before going elsewhere—so that you might receive a twofold proof of God's favour—and to pass by way of Corinth into Macedonia. Then my plan was to return from Macedonia to you, and be helped forward by you to Judaea. Did I display any vacillation or caprice in this? Or the purposes which I form—do I form them on worldly principles, now crying "Yes, yes," and now "No, no"?

As certainly as God is faithful, our language to you is not now "Yes" and now "No." For Jesus Christ the Son of God—He who was proclaimed among you by us, that is by Silas and Timothy and myself—did not show Himself a waverer between "Yes" and "No." But it was and always is "Yes" with Him. For all the promises of God, whatever their number.

have their confirmation in Him ; and for this reason through Him also our "Amen" acknowledges their truth and promotes the glory of God through our faith. But He who is making us as well as you 21 stedfast through union with the Anointed One, and has anointed us, is God, and He has also set His seal 22 upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing.

But as for me, as my soul shall answer for it, I 23 appeal to God as my witness, that it was to spare you pain that I gave up my visit to Corinth. Not that we 24 want to lord it over you in respect of your faith—we do, however, desire to help your joy—for in the matter of your faith you are standing firm.

But, so far as I am concerned, I have resolved not 1 2 to have a painful visit the next time I come to see you. For if I of all men give you pain, who then is there 2 to gladden my heart, but the very persons to whom I give pain? And I write this to you in order that 3 when I come I may not receive pain from those who ought to give me joy, confident as I am as to all of you that my joy is the joy of you all. For with many 4 tears I write to you, and in deep suffering and depression of spirit, not in order to grieve you, but in the hope of showing you how brimful my heart is with love for you.

The penitent
Offender to
be received
back

Now if any one has caused sorrow, it 5 has been caused not so much to me, as in some degree—for I have no wish to exaggerate—to all of you. In the case of such 6 a person the punishment which was inflicted by the majority of you is enough. So that you may now 7 take the opposite course, and forgive him rather and comfort him, for fear he should perhaps be driven to despair by his excess of grief. I beg you therefore 8 fully to reinstate him in your love. For in writing 9 to you I have also this object in view—to discover by experience whether you are prepared to be obedient in every respect. When you forgive a man an 10 offence I also forgive it ; for in fact what I have

forgiven, if I have forgiven anything, has always been for your sakes and in the presence of Christ, for fear 11 Satan should gain an advantage over us. For we are not ignorant of his devices.

Personal
Trials and
Apostolic
Success

Now when I came into the Troad to 12 spread there the Good News about the Christ, even though in the Lord's providence a door stood open before me, yet, 13 obtaining no relief for my spirit because I did not find our brother Titus, I bade them farewell and went on into Macedonia. But to God be the thanks who in 14 Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of Him. For we are a fragrance of 15 Christ grateful to God in those whom He is saving and in those who are perishing; to the last named 16 an odour of death predictive of death, and to the others an odour of life predictive of life. And for such service as this who is competent? We are; for, 17 unlike most teachers, we are not fraudulent hucksters of God's Message; but with transparent motives, as commissioned by God, in God's presence and in communion with Christ, so we speak.

Paul's Con-
verts a Proof
of his Divine
Mission

Do you say that this is self-recommend- 1 **3**
ation once more? Or do we need, as
some do, letters of recommendation to
you or from you? Our letter of recom- 2
mendation is yourselves—a letter written on our
hearts and everywhere known and read. For all 3
can see that you are a letter of Christ entrusted to
our care, and written not with ink, but with the
Spirit of the ever-living God—and not on tablets of
stone, but on human hearts as tablets.

God alone
fitted Paul
for his Task

Such is the confidence which we have 4
through Christ in the presence of God;
not that of ourselves we are competent to 5
decide anything by our own reasonings,
but our competency comes from God. It is He also 6
who has made us competent to serve Him in con-
nexion with a new Covenant, which is not a written

code, but a Spirit ; for the written code inflicts death, but the Spirit gives Life.

The
Splendour
of the new
Faith

If, however, the service that proclaims 7
death—its code being engraved in writing
upon stones—came with glory, so that
the children of Israel could not look
steadily on the face of Moses because of the bright-
ness of his face—a vanishing brightness ; will not 8
the service of the Spirit be far more glorious ? For 9
if the service which pronounces doom had glory, far
more glorious still is the service which tells of
righteousness. For, in fact, that which was once 10
resplendent in glory (Exod. xxxiv. 30, LXX.) has no
glory at all in this respect, that it pales before the
glory which surpasses it. For if that which was to 11
be abolished came with glory, much more is that
which is permanent arrayed in glory.

Therefore, cherishing a hope like this, we speak 12
without reserve, and we do not imitate Moses, who 13
used to throw a veil over his face to hide from the
gaze of the children of Israel the passing away of
what was but transitory. Nay, their minds were 14
made dull ; for to this very day during the reading of
the book of the ancient Covenant, the same veil
remains unlifted, because it is only in Christ that it is
to be abolished. Yes, to this day, whenever Moses 15
is read, a veil lies upon their hearts. But whenever 16
the heart of the nation shall have returned to the Lord,
the veil will be withdrawn (Exod. xxxiv. 34, LXX.).

Now by “ the Lord ” is meant the Spirit ; and where 17
the Spirit of the Lord is, freedom is enjoyed. And all
of us, with unveiled faces, reflecting like bright mirrors 18
the glory of the Lord, are being transformed into the
same likeness, from one degree of radiant holiness to
another, even as derived from the Lord the Spirit.

God's own
Message
declared
with simple
Fidelity

Therefore, being engaged in this ser- 1 4
vice and being mindful of the mercy
which has been shown us, we are not
cowards. Nay, we have renounced the 2
secrecy which marks a feeling of shame.

We practise no cunning tricks, nor do we adulterate God's Message. But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience. If, 3 however, the meaning of our Good News has been veiled, the veil has been on the hearts of those who are on the way to perdition, in whom the god of this 4 present age has blinded their unbelieving minds so as to shut out the sunshine of the Good News of the glory of the Christ, who is the image of God. (For we 5 do not proclaim ourselves, but we proclaim Christ Jesus as Lord, and ourselves as your bondservants for the sake of Jesus.) For God who said, "Out of dark- 6 ness let light shine," is He who has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant on the face of Christ.

Paul's Strength came wholly from God But we have this treasure in a fragile 7 vase of clay, in order that the surpassing greatness of the power may be seen to belong to God, and not to originate in us. We are hard pressed, yet never in absolute dis- 8 tress ; perplexed, yet never utterly baffled ; pursued, 9 yet never left unsuccoured ; struck to the ground, yet never slain ; always, wherever we go, carrying 10 with us in our bodies the putting to death of Jesus, so that in our bodies it may also be clearly shown that Jesus lives. For we, alive though we are, are 11 continually surrendering ourselves to death for the sake of Jesus, so that in this mortal nature of ours it may also be clearly shown that Jesus lives. Thus 12 we are constantly dying, while you are in full enjoyment of Life.

The Hope of Eternal Life But possessing the same Spirit of faith 13 as he who wrote, "I BELIEVED, AND THEREFORE I HAVE SPOKEN" (Ps. cxvi. 10), we also believe, and therefore we speak. For we 14 know that He who raised the Lord Jesus from the dead will raise us also to be with Jesus, and will cause both us and you to stand in His own presence. For everything is for your sakes, in order that 15

grace, being more richly bestowed because of the thanksgivings of the increased number, may more and more promote the glory of God.

Transitory
Pain may
lead on to
Eternal
Glory

Therefore we are not cowards. Nay, 16
even though our outward man is wasting
away, yet our inward man is being
renewed day by day. For this our light 17
and transitory burden of suffering is
achieving for us a preponderating, yes, a vastly
preponderating, and eternal weight of glory;
while we look not at things seen, but things 18
unseen; for things seen are temporary, but things
unseen are eternal.

The spiritual
and im-
mortal Body

For we know that if this poor tent, our 1 5
earthly house, is taken down, we have
in Heaven a building which God has
provided, a house not built by human
hands, but eternal. For in this one we sigh, because 2
we long to put on over it our dwelling which
comes from Heaven—if indeed having really put on 3
a robe we shall not be found to be unclothed. Yes, 4
we who are in this tent certainly do sigh under our
burdens, for we do not wish to lay aside that with
which we are now clothed, but to put on more, so
that our mortality may be absorbed in Life. And 5
He who formed us with this very end in view is God,
who has given us His Spirit as a pledge and fore-
taste of that bliss.

The heaven-
ly Home
joyfully
anticipated

We have therefore a cheerful confidence. 6
We know that while we are at home in
the body we are banished from the Lord;
for we are living a life of faith, and not 7
one of sight. So we have a cheerful confidence, 8
and we anticipate with greater delight being
banished from the body and going home to the Lord.
And for this reason also we make it our ambition, 9
whether at home or in exile, to please Him per-
fectly. For we must all of us appear before Christ's 10
judgement-seat in our true characters, in order that
each may then receive an award for his actions

in this life, in accordance with what he has done, whether it be good or whether it be worthless.

**The Fear
and Love
of Christ**

Therefore, because we realize how 11
greatly the Lord is to be feared, we are
endeavouring to win men over, and God
recognizes what our motives are, and I
hope that you, in your hearts, recognize them too.
We are not again commending ourselves to your 12
favour, but are furnishing you with a ground of
boasting on our behalf, so that you may have a
reply ready for those with whom superficial ap-
pearances are everything and sincerity of heart
counts for nothing. For if we have been beside 13
ourselves, it has been for God's glory; or if we
are now in our right senses, it is in order to be
of service to you. For the love of Christ over- 14
masters us, the conclusion at which we have
arrived being this—that One having died for all, His
death was their death, and that He died for all in 15
order that the living may no longer live to them-
selves, but to Him who died for them and rose
again.

**The new
View of Life
which
results**

Therefore for the future we know no 16
one simply as a man. Even if we have
known Christ as a man, yet now we do so
no longer. So that if any one is in Christ, 17
he is a new creature: the old state of things has
passed away; a new state of things has come into
existence. And all this is from God, who has re- 18
conciled us to Himself through Christ, and has
appointed us to serve in the ministry of reconciliation.
We are to tell how God was in Christ reconciling 19
the world to Himself, not charging men's trans-
gressions to their account, and that He has entrusted
to us the Message of this reconciliation.

**The Message
of Peace and
Friendship**

On Christ's behalf therefore we come 20
as ambassadors, God, as it were, making
entreaty through our lips: we, on Christ's
behalf, beseech men to be reconciled to
God. He has made Him who knew nothing of sin 21

to be sin for us, in order that in Him we may become the righteousness of God. And you also we, as God's fellow workers, entreat not to be found to have received His grace to no purpose. For He says, "AT A TIME OF WELCOME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCURED YOU" (Isa. xlix. 8). Now is the time of loving welcome! Now is the day of salvation!

*Apostolic
Credentials*

We endeavour to give people no cause for stumbling in anything, lest the work we are doing should fall into discredit.

On the contrary, as God's servants, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness; by floggings, by imprisonments; by facing riots, by toil, by sleepless watching, by hunger and thirst; by purity of life, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love; by the proclamation of the truth, by the power of God; by the weapons of righteousness, wielded in both hands; through honour and ignominy, through calumny and praise. We are looked upon as impostors and yet are true men; as obscure persons, and yet are well known; as on the point of death, and yet, strange to tell, we live; as under God's discipline, and yet we are not deprived of life; as sad, but we are always joyful; as poor, but we bestow wealth on many; as having nothing and yet we securely possess all things.

*An Appeal
for personal
Affection*

O Corinthians, our lips are unsealed to you: our heart is expanded. There is no narrowness in our love to you: the narrowness is in your own feelings. And in just requital—I speak as to my children—let your hearts expand also.

*Intimate
Friendship
with
Idolaters
forbidden*

Do not come into close association with unbelievers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness? Or what partnership has light with darkness?

Where can harmony between Christ and Belial 15
 be found? Or what participation has a believer
 with an unbeliever? And what compact has the 16
 Temple of God with idols? For *we* are the
 Temple of the ever-living God; as God has said,
 "I WILL DWELL AMONG THEM, AND WALK ABOUT
 AMONG THEM; AND WILL BE THEIR GOD, AND IT
 IS THEY WHO SHALL BE MY PEOPLE" (Lev. xxvi. 12;
 Ezek. xxxvii. 27).

Therefore,

17

"'COME OUT FROM AMONG THEM AND SEPARATE
 YOURSELVES,' SAYS THE LORD, 'AND TOUCH NOTHING
 IMPURE; AND I WILL RECEIVE YOU, AND WILL BE 18
 A FATHER TO YOU, AND YOU SHALL BE MY SONS
 AND DAUGHTERS,' SAYS THE LORD, THE RULER OF
 ALL" (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).

Having therefore these promises, beloved friends, 1 7
 let us purify ourselves from all defilement of body
 and of spirit, and secure perfect holiness through the
 fear of God.

Make room for us in your hearts. 2
Paul and his
Converts There is not one of you whom we have
 wronged, not one to whom we have done
 harm, not one over whom we have gained any
 selfish advantage. I do not say this to imply blame, 3
 for, as I have already said, you have such a place
 in our hearts that we would die with you or live
 with you. I have great confidence in you: very 4
 loudly do I boast of you. I am filled with comfort:
 my heart overflows with joy amid all our affliction.

For even after our arrival in Macedonia 5
The timely
Arrival of we could get no relief such as human
Titus nature craves. We were greatly harassed;
 there were conflicts without and fears
 within. But He who comforts the depressed— 6
 even God—comforted us by the coming of 7
 Titus, and not by his coming only, but also by
 the fact that he had felt comforted on your
 account, and by the report which he brought of
 your eager affection, of your grief, and of your

jealousy on my behalf, so that I rejoiced more than ever.

**Earnest
Repentance
in Corinth** For if I gave you pain by that letter, I 8
do not regret it, though I did regret it then. I see that that letter, even though for a time it gave you pain, had a salutary effect. Now I rejoice, not in your grief, but because 9
the grief led to repentance; for you sorrowed with a godly sorrow, which prevented you from receiving injury from us in any respect. For godly sorrow 10
produces repentance leading to salvation, a repentance not to be regretted; but the sorrow of the world finally produces death. For mark the effects of this 11
very thing—your having sorrowed with a godly sorrow—what earnestness it has called forth in you, what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! You have completely wiped away reproach from yourselves in the matter. Therefore, though I wrote to you, it was not to 12
punish the offender, nor to secure justice for him who had suffered the wrong, but it was chiefly in order that your earnest feeling on our behalf might become manifest to yourselves in the sight of God.

**Paul's
Hopes
realized** For this reason we feel comforted; and 13
—in addition to this our comfort—we have been filled with all the deeper joy at Titus's joy, because his spirit has been set at rest by you all. For however I may have 14
boasted to him about you, I have had no reason to feel ashamed; but as we have in all respects spoken the truth to you, so also our boasting to Titus about you has turned out to be the truth. And his 15
strong and tender affection is all the more drawn out towards you when he recalls to mind the obedience which all of you manifested by the timidity and nervous anxiety with which you welcomed him. I rejoice that I have absolute con- 16
fidence in you.

Help for the poor in Jerusalem

But we desire to let you know, brethren, 1 **8**
 of the grace of God which has been
 bestowed on the Churches of Macedonia ;
 how, while passing through great trouble, 2
 their boundless joy even amid their deep poverty has
 overflowed to increase their generous liberality. For 3
 I can testify that to the utmost of their power, and
 even beyond their power, they have of their own free
 will given help. With earnest entreaty they begged 4
 from us the favour of being allowed to share in the
 service now being rendered to God's people. They 5
 not only did this, as we had expected, but first of all
 in obedience to God's will they gave their own selves
 to the Lord and to us. This led us to urge Titus 6
 that, as he had previously been the one who
 commenced the work, so he should now go and
 complete among you this act of beneficence also.
 Yes, just as you are already very rich in faith, 7
 readiness of speech, knowledge, unwearied zeal,
 and in the love that is in you, implanted by us,
 see to it that this grace of liberal giving also
 flourishes in you.

I am not saying this by way of com- 8
 mand, but to test by the standard of other
 men's earnestness the genuineness of your
 love also. For you know the condescending good- 9
 ness of our Lord Jesus Christ—how for your sakes
 He became poor, though He was rich, in order that
 you through His poverty might grow rich. But in 10
 this matter I give you an opinion ; for my doing this
 helps forward your own intentions, seeing that not
 only have you begun operations, but a year ago you
 already had the desire to do so.

And now complete the doing also, in 11
 order that, just as there was then the
 eagerness in desiring, there may now be
 the accomplishment in proportion to your
 means. For, assuming the earnest willingness, the 12

Generous
 Gifts from
 Macedonia

Christ's
 Generosity

Sympathy
 and Help to
 be mutual

gift is acceptable according to whatever a man has, and not according to what he has not. I do not urge you to give in order that others may have relief while you are unduly pressed, but that, by equalization of burdens, your superfluity having in the present emergency supplied their deficiency, their superfluity may in turn be a supply for your deficiency later on, so that there may be equalization of burdens. Even as it is written, "HE WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE" (Exod. xvi. 18).

But thanks be to God that He inspires the heart of Titus with the same deep interest in you; for Titus welcomed our request, and, being thoroughly in earnest, comes to you of his own free will. And we send with him the brother whose praises for his earnestness in proclaiming the Good News are heard throughout all the Churches. And more than that, he is the one who was chosen by the vote of the Churches to travel with us, sharing our commission in the administration of this generous gift to promote the Lord's glory and gratify our own strong desire. For against one thing we are on our guard—I mean against blame being thrown upon us in respect to these large and liberal contributions which are under our charge. For we seek not only God's approval of our integrity, but man's also.

And we send with them our brother, of whose zeal we have had frequent proof in many matters, and who is now more zealous than ever through the strong confidence which he has in you.

As for Titus, remember that he is a partner with me, and is my comrade in my labours for you. And as for our brethren, remember that they are delegates from the Churches, and are men in whom Christ is glorified. Exhibit therefore to the Churches a proof of your love, and a justification of our boasting to these brethren about you.

The new
Mission of
Titus

A loving
Welcome
requested

Contribu-
tions were
to be ready
when Paul
came

As to the services which are being rendered to God's people, it is really unnecessary for me to write to you. For I know your earnest willingness, on account of which I habitually boast of you to the Macedonians, pointing out to them that for a whole year you in Greece have been ready; and the greater number of them have been spurred on by your ardour. Still I send the brethren in order that in this matter our boast about you may not turn out to have been an idle one; so that, as I have said, you may be ready; for fear that, if any Macedonians come with me and find you unprepared, we—not to say you yourselves—should be put to the blush in respect to this confidence. I have thought it absolutely necessary therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the gift of love which you have already promised may be ready as a gift of love, and may not seem to have been something which I have extorted from you.

We shall
reap as we
have sown

But do not forget that he who sows with a niggardly hand will also reap a niggardly crop, and that he who sows bountifully will also reap bountifully. Let each contribute what he has decided upon in his own mind, and not do it reluctantly or under compulsion. "IT IS A CHEERFUL GIVER THAT GOD LOVES" (Prov. xxii. 8; LXX.). And God is able to bestow every blessing on you in abundance, so that richly enjoying all sufficiency at all times, you may have ample means for all good works. As it is written,

"HE HAS SCATTERED ABROAD,
HE HAS GIVEN TO THE POOR,
HIS ALMSGIVING REMAINS FOR EVER"

(Ps. cxii. 9).

The happy
Results of
Liberality

And God who continually supplies seed for the sower and bread for eating, will supply you with seed and multiply it, and will cause your almsgiving to yield a plentiful harvest. May you be abundantly enriched

so as to show all liberality, such as through our instrumentality brings thanksgiving to God. For the service rendered in this sacred gift not only helps to relieve the wants of God's people, but it is also rich in its results and awakens a chorus of thanksgiving to God. For, by the practical proof of it which you exhibit in this service, you cause God to be extolled for your fidelity to your professed adherence to the Good News of the Christ, and for the liberality of your contributions for them and for all who are in need, while they themselves also in supplications on your behalf pour out their longing love towards you because of God's surpassing grace which is resting upon you. Thanks be to God for His unspeakably precious gift !

Paul's Vindication of his Apostleship

Paul But as for me Paul, I entreat you by the 1 10
reluctant to gentleness and self-forgetfulness of Christ
assert his —I who when among you have not an
Authority imposing personal presence, but when
absent am fearlessly outspoken in dealing with you.
I beseech you not to compel me when present to make
a bold display of the confidence with which I reckon
I shall show my 'courage' against some who reckon
that we are guided by worldly principles. For, though
we are still living in the world, it is no worldly warfare that we are waging. The weapons with which
we fight are not human weapons, but are mighty for
God in overthrowing strong fortresses. For we overthrow arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ ; while we hold ourselves in readiness to punish every act of disobedience, as soon as ever you as a Church have fully shown your obedience.

Paul's Is it outward appearances you look to ? 7
Vigour of If any man is confident as regards himself
Speech and that he specially belongs to Christ, let him
Action consider again and reflect that just as he

belongs to Christ, so also do we. If, however, I 8
 were to boast more loudly of our Apostolic authority,
 which the Lord has given us that we may build you
 up, not pull you down, I should have no reason to
 feel ashamed. Let it not seem as if I wanted to 9
 frighten you by my letters. For they say "His letters 10
 are authoritative and forcible, but his personal presence
 is unimpressive, and as for eloquence, he has none."
 Let such people take this into their reckoning, that 11
 whatever we are in word by our letters when absent,
 the same are we also in act when present.

Corinth
 included
 in Paul's
 Mission

For we have not the 'courage' to rank 12
 ourselves among, or compare ourselves
 with, certain persons distinguished by
 their self-commendation. Yet they are
 not wise, measuring themselves, as they do, by one
 another and comparing themselves with one another.
 We, however, will not exceed due limits in our boast- 13
 ing, but will keep within the limits of the sphere which
 God has assigned to us as a limit, which reaches even
 to you. For there is no undue stretch of authority on 14
 our part, as though it did not extend to you. We
 pressed on even to Corinth, and were the first to pro-
 claim to you the Good News of the Christ. We do 15
 not exceed our due limits, and take credit for other
 men's labours; but we entertain the hope that, as
 your faith grows, we shall gain promotion among
 you—still keeping within our own sphere—promo-
 tion to a larger field of labour, and shall tell the Good 16
 News in the districts beyond you, not boasting in
 another man's sphere about work already done by him.

Credentials
 must be
 from God

But "WHOEVER BOASTS, LET HIS BOAST 17
 BE IN THE LORD" (Jer. ix. 24). For it is 18
 not the man that commends himself who
 is really approved, but he whom the
 Lord commends.

Paul's
 Motive one
 of anxious
 Love

I wish you could have borne with a 1 11
 little foolish boasting on my part. Nay,
 do bear with me. I am jealous over you, 2
 with God's own jealousy. For I have

betrothed you to Christ to present you to Him like a faithful bride to her one husband. But I am afraid 3 that, as the serpent in his craftiness deceived Eve, so your minds may be led astray from their single-heartedness and their fidelity to Christ. If indeed 4 some visitor is proclaiming among you another Jesus whom we did not proclaim, or if you are receiving a Spirit different from the One you have already received or a Good News different from that which you have already welcomed, your toleration is admirable! Why, I reckon myself in no respect inferior to 5 those superlatively great Apostles. And if in the 6 matter of speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that fully evident to you.

**Paul's
Reason for
foregoing
his Right to
Maintenance**

Is it a sin that I abased myself in 7 order for you to be exalted, in that I proclaimed God's Good News to you without fee or reward? Other Churches I robbed, 8 receiving pay from them in order to do you service. And when I was with you and my 9 resources failed, there was no one to whom I became a burden—for the brethren when they came from Macedonia fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still. Christ knows that it is true when I say that 10 I will not be stopped from boasting of this anywhere in Greece. And why? Because I do not love you? 11 God knows that I do. But I will persist in the same 12 line of conduct in order to cut the ground from under the feet of those who desire an opportunity of getting themselves recognized as being on a level with us in the matters about which they boast. For men of this 13 stamp are sham apostles, dishonest workmen, assuming the garb of Apostles of Christ. And no wonder. 14 Satan, their master, can disguise himself as an angel of light. It is therefore no great thing for his 15 servants also to disguise themselves as servants of righteousness. Their end will be in accordance with their actions.

An ironical
Defence of
his own
good Sense

To return to what I was saying. Let no one suppose that I am foolish. Or if you must, at any rate make allowance for me as being foolish, in order that I, as well as they, may boast a little. What I am now saying, I do not say by the Lord's command, but as a fool in his folly might, in this reckless boasting. Since many boast for merely human reasons, I too will boast. Wise as you yourselves are, you find pleasure in tolerating fools. For you tolerate it, if any one enslaves you, lives at your expense, makes off with your property, gives himself airs, or strikes you on the face.

Paul's
Perils and
Hardships

I use the language of self-disparagement as though I were admitting our own feebleness. Yet for whatever reason any one is 'courageous'—I speak in mere folly—I also am courageous. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? (I speak as if I were out of my mind.) Much more am I His servant; serving Him more thoroughly than they by my labours, and more thoroughly also by my imprisonments, by excessively cruel floggings, and with risk of life many a time. From the Jews I five times have received forty lashes all but one. Three times I have been beaten with Roman rods, once I have been stoned, three times I have been shipwrecked, once for full four and twenty hours I was floating on the open sea. I have served Him by frequent travelling, amid dangers in crossing rivers, dangers from robbers; dangers from my own countrymen, dangers from the Gentiles; dangers in the city, dangers in the Desert, dangers by sea, dangers from spies in our midst; with labour and toil, with many a sleepless night, in hunger and thirst, in frequent fastings, in cold, and with insufficient clothing. And besides other things, which I pass over, there is that which presses on me daily—my anxiety for all the Churches. Who is weak, and

I am not weak? Who is led astray into sin, and I am not aflame with indignation?

If boast I must, it shall be of things which display my weakness. The God and Father of our Lord Jesus Christ—He who is blessed throughout the Ages—knows that I am speaking the truth.

In Damascus the governor under King Aretas kept guards at the gates of the city in order to apprehend me, but through an opening in the wall I was let down in a basket, and so escaped his hands.

I am compelled to boast. It is not a profitable employment, but I will proceed to visions and revelations granted me by the Lord. I know a Christian man who fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest Heaven. And I know that this man—whether in the body or apart from the body I do not know; God knows—was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself I will not boast, except in my weaknesses. If however I should choose to boast, I should not be a fool for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more highly than what his own eyes attest, or more highly than what he hears from my lips. And judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated. As for this, three times have I besought the Lord to rid me of him; but His reply has been, "My grace suffices for you, for power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's power may overshadow me. In fact I take pleasure in infirmities,

in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake ; for when I am weak, then I am strong.

The true Credentials of an Apostle It is foolish of me to write all this, but 11
you have compelled me to do so. Why, you ought to have been my vindicators ; for in no respect have I been inferior to these superlatively great Apostles, even though in myself I am nothing. The signs that characterize 12
the true Apostle have been done among you, accompanied by unwearied fortitude, and by tokens and marvels and displays of power. In what respect, 13
therefore, have you been worse dealt with than other Churches, except that I myself never hung as a dead weight upon you? Forgive the injustice I thus did you !

An intended Visit to Corinth See, I am now for the third time pre- 14
pared to visit you, but I will not be a dead weight to you. I desire not your money, but yourselves ; for children ought not to put by for their parents, but parents for their children. And as for me, most gladly will I spend all I have 15
and be utterly spent for your salvation. If I love you so intensely, am I the less to be loved? Be that as 16
it may : I was not a burden to you.

The unselfish Motives of Paul and Titus But being by no means scrupulous, I
entrapped you, they say ! Have I gained 17
any selfish advantage over you through any one of the messengers I have sent to you? I begged Titus to visit you, and sent our other 18
brother with him. Did Titus gain any selfish advantage over you? Were not he and I guided by one and the same Spirit, and did we not walk in the same steps?

An Appeal to the great Judge of all You are imagining, all this time, that 19
we are making our defence at your bar. In reality it is as in God's presence and in communion with Christ that we speak ; but, dear friends, it is all with a view to your progress in goodness. For I am afraid that 20

perhaps when I come I may not find you to be what I desire, and that you may find me to be what you do not desire; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest; and that upon re-visiting you I may be humbled by my God in your presence, and may have to mourn over many whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty. 21

Coming Investigations and Punishments This intended visit of mine is my third visit to you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE SUSTAINED" (Deut. xix. 15). 1 13

Those who cling to their old sins, and indeed all of you, I have forewarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you; since you want a practical proof of the fact that Christ speaks by my lips—He who is not feeble towards you, but powerful among you. For though it is true that He was crucified through weakness, yet He now lives through the power of God. We also are weak, sharing His weakness, but with Him we shall be full of life to deal with you through the power of God. 2 3 4

'Examine yourselves on the one vital Point' Test yourselves to discover whether you are true believers: put your own selves under examination. Or do you not know that Jesus Christ is within you, unless you are insincere? But I trust that you will recognize that we are not insincere. And our prayer to God is that you may do nothing wrong; not in order that our sincerity may be demonstrated, but that you may do what is right, even though our sincerity may seem to be doubtful. For we have no power against the truth, but only for the furtherance of the truth; and it is a joy to us when we are powerless, but you are strong. This we also 5 6 7 8 9

pray for—the perfecting of your characters. For 10
this reason I write thus while absent, that when
present I may not have to act severely in the
exercise of the authority which the Lord has given
me for building up, and not for pulling down.

**Concluding
Words** Finally, brethren, be joyful, secure 11
perfection of character, take courage, be
of one mind, live in peace. And then
God who gives love and peace will be with you.

Salute one another with a holy kiss. All God's 12, 13
people here send greetings to you.

May the grace of the Lord Jesus Christ, the 14
love of God, and the fellowship of the Holy Spirit,
be with you all.

PAUL'S LETTER TO THE GALATIANS

Introduction

Greeting Paul, an Apostle sent not from men 1
nor by any man, but by Jesus Christ
and by God the Father, who raised Jesus from among
the dead—and all the brethren who are with me : 2

To the Churches of Galatia. May grace and 3
peace be granted to you from God the Father, and
from our Lord Jesus Christ, who gave Himself to 4
suffer for our sins in order to rescue us from the
present wicked age in accordance with the will
of our God and Father. To Him be the glory to the 5
Ages of the Ages ! Amen.

Paul vindicates his Apostolic Authority

The falling away of the Galatians I marvel that you are so readily leav- 6
ing Him who called you by the grace
of Christ, and are adhering to a dif-
ferent Good News. For other "Good 7
News" there is none ; but there are some persons
who are troubling you, and are seeking to distort
the Good News concerning Christ. But if even we 8
or an angel from Heaven should bring you a Good
News different from that which we have already
brought you, let him be accursed. What I have 9
just said I repeat—if any one is preaching to you
a Good News other than that which you originally
received, let him be accursed. For is it man's favour 10
or God's that I aspire to? Or am I seeking to
please men? If I were still a man-pleaser, I should
not be Christ's bondservant.

Paul's Teaching came direct from Christ For I must tell you, brethren, that the 11
Good News which was proclaimed by
me is not such as man approves of. For, 12
in fact, it was not from man that I re-

ceived or learnt it, but by a revelation from Jesus Christ. For you have heard of my early career in Judaism—how I furiously persecuted the Church of God, and made havoc of it; and how in devotion to Judaism I outstripped many men of my own age among my people, being far more zealous than they on behalf of the traditions of my forefathers. But when He who set me apart even from my birth, and called me by His grace, saw fit to reveal His Son within me in order that I might tell among the Gentiles the Good News concerning Him, at once I did not confer with any human being, nor did I go up to Jerusalem to those who were my seniors in the Apostleship, but I went away into Arabia, and afterwards came back to Damascus.

Visits to Jerusalem, Syria, and Cilicia Then, three years later, I went up to Jerusalem to inquire for Peter, and I spent a fortnight with him. I saw none of the other Apostles, except James, the Lord's brother. In making these assertions I am speaking the truth, as in the sight of God. Afterwards I visited Syria and Cilicia. But to the Christian Churches in Judaea I was personally unknown. They only heard it said,

“He who was once our persecutor is now telling the Good News of the faith of which he formerly made havoc.”

And they gave glory to God on my account.

Paul's Divine Call recognized in Jerusalem Later still, after an interval of fourteen years, I again went up to Jerusalem in company with Barnabas, taking Titus also with me. I went up in obedience to a revelation of God's will; and I explained to them the Good News which I proclaim among the Gentiles. To the leaders of the Church this explanation was made in private, lest by any means I should be running, or should already have run, in vain. But although my companion Titus was a Greek they did not insist upon even his being circumcised. Yet there was danger of this through the false brethren

secretly introduced into the Church, who had stolen in to spy out the freedom which is ours in Christ Jesus, in order to rob us of it.

But not for an hour did we give way and submit 5 to them; in order that the Good News might continue with you in its integrity. From those leaders I gained nothing new. Whether they were men of importance or not, matters nothing to me—God recognizes no external distinctions. To me, at any rate, the leaders imparted nothing new. Indeed, when they saw that I was entrusted with 7 the preaching of the Good News to the Gentiles as Peter had been with that to the Jews—for He who had been at work within Peter with a view 8 to his Apostleship to the Jews had also been at work within me with a view to my Apostleship to the Gentiles—and when they perceived the 9 mission which was graciously entrusted to me, they (that is to say, James, Peter, and John, who were considered to be the pillars of the Church) welcomed Barnabas and me to their fellowship on the understanding that we were to go to the Gentiles and they to the Jews. Only they urged 10 that we should remember their poor—a thing which was uppermost in my own mind.

Now when Peter visited Antioch, I 11
Peter openly rebuked by Paul remonstrated with him to his face, because he had incurred just censure. For until 12 certain persons came from James he had been accustomed to eat with Gentiles; but as soon as these persons came, he withdrew and separated himself for fear of the Circumcision party. And 13 along with him the other Jews also concealed their real opinions, so that even Barnabas was carried away by their lack of straightforwardness. As soon 14 as I saw that they were not walking uprightly in the spirit of the Good News, I said to Peter, before them all,

“If you, though you are a Jew, live as a Gentile does, and not as a Jew, how can you make the

Gentiles follow Jewish customs? You and I, though 15
 we are Jews by birth and not Gentile sinners, know 16
 that it is not through obedience to Law that a man
 can be declared free from guilt, but only through
 faith in Jesus Christ. We have therefore believed in
 Christ Jesus, for the purpose of being declared free
 from guilt, through faith in Christ and not through
 obedience to Law. For through obedience to Law
 no human being shall be declared free from guilt.
 But if while we are seeking in Christ acquittal from 17
 guilt we ourselves are convicted of sin, Christ then
 encourages us to sin! No, indeed. Why, if I am 18
 now rebuilding that structure of sin which I had
 demolished, I am thereby constituting myself a
 transgressor; for it is by the Law that I have died to 19
 the Law, in order that I may live to God. I have 20
 been crucified with Christ, and it is no longer I that
 live, but Christ that lives in me; and the life which
 I now live in the body I live through faith in the Son
 of God who loved me and gave Himself up to death
 on my behalf. I do not nullify the grace of God; for 21
 if acquittal from guilt is obtainable through the Law,
 then Christ has died in vain."

The Jewish Law far inferior to the Christian Faith

An Appeal You foolish Galatians! Whose sophis- 1 3
to the try has bewitched you—you to whom
Experience Jesus Christ has been vividly portrayed
of the as on the Cross? Answer me this one 2
Galatians question,

"Is it on the ground of your obedience to the
 Law that you received the Spirit, or is it because,
 when you heard, you believed?"

Are you so foolish? Having begun by the Spirit, 3
 are you now going to reach perfection through what
 is external? Have you endured such sufferings to no 4
 purpose—if indeed it has been to no purpose? He 5
 who gives you His Spirit and works miracles among
 you—does He do so on the ground of your obedience

to the Law, or is it the result of your having heard and believed : even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6) ?

Acceptance with God is the Result of Faith Notice therefore that those who possess faith are true sons of Abraham. And the Scripture, foreseeing that in consequence of faith God would declare the nations to be free from guilt, sent beforehand the Good News to Abraham, saying, "IN YOU ALL THE NATIONS SHALL BE BLESSED" (Gen. xii. 3 ; xviii. 18). So we see that it is those who possess faith that are blessed with believing Abraham. All who are depending upon their own obedience to the Law are under a curse, for it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW, AND PRACTISE THEM" (Deut. xxvii, 26).

It is evident, too, that no one can find acceptance with God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH" (Hab. ii. 4), and the Law has nothing to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM" (Lev. xviii. 5). Christ has purchased our freedom from the curse of the Law by becoming accursed for us—because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE" (Deut. xxi. 23). Our freedom has been thus purchased in order that in Christ Jesus the blessing belonging to Abraham may come upon the nations, so that through faith we may receive the promised Spirit.

The Law did not invalidate God's Promises Brethren, even a covenant made by a man—to borrow an illustration from daily life—when once formally sanctioned is not liable to be set aside or added to. (Now the promises were given to Abraham and to his seed. God did not say "and to seeds," as if speaking of many, but "and to your seed" [Gen. xii. 7], since He spoke of only one—and this is Christ). I mean that the Covenant which God had already formally made is not abrogated by the Law which was given

four hundred and thirty years later—so as to annul the promise. For if the inheritance comes through obedience to Law, it no longer comes because of a promise. But, as a matter of fact, God has granted it to Abraham in fulfilment of a promise.

The real Place and Use of the Law Why then was the Law given? It was imposed later on for the sake of defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels. But there cannot be a mediator where only one individual is concerned. God, however, is only one. Is the Law then opposed to the promises of God? No, indeed; for if a Law had been given which could have conferred Life, righteousness would certainly have come by the Law. But Scripture has shown that all mankind are the prisoners of sin, in order that the promised blessing, which depends on faith in Jesus Christ, may be given to those who believe.

The Law prepares us to welcome the Saviour Before this faith came, we were perpetual prisoners under the Law, living under restraints and limitations in preparation for the faith which was soon to be revealed. So that the Law has acted the part of a tutor-slave to lead us to Christ, in order that through faith we may be declared to be free from guilt. But now that this faith has come, we are no longer under a tutor-slave. You are all sons of God through faith in Christ Jesus; for all of you who have been baptized into Christ, have clothed yourselves with Christ. In Him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed true descendants of Abraham, and are heirs in fulfilment of the promise.

Divine Sonship only possible through Faith in Christ Now I say that so long as an heir is a child, he in no respect differs from a slave, although he is the owner of everything, but he is under the control of guardians and trustees until the time his father has

appointed. So we also, when spiritually we were 3
 children, were subject to the world's rudimentary
 notions, and were enslaved. But, when the time 4
 was fully come, God sent forth His Son, born of
 a woman, born subject to Law, in order to purchase 5
 the freedom of all who were subject to Law, so that
 we might receive recognition as sons. And because 6
 you are sons, God has sent out the Spirit of His Son
 to enter your hearts and cry "Abba ! our Father !" 7
 Therefore you are no longer a slave, but a son ; and 7
 if a son, then an heir also through God's own act.

Mere external Observances worthless But at one time you Gentiles, having 8
 no knowledge of God, were slaves to gods 9
 which in reality do not exist. Now, how- 9
 ever, having come to know God—or
 rather to be known by Him—how is it you are again
 turning back to weak and worthless rudimentary
 notions to which you are once more willing to be
 enslaved? You scrupulously observe days and 10
 months, special seasons, and years. I am alarmed 11
 about you, and am afraid that I have perhaps be-
 stowed labour upon you to no purpose.

The once eager Affection of the Galatians Brethren, become as I am, I beseech 12
 you ; for I have also become like you. In
 no respect did you behave badly to me.
 And you know that in those early days it 13
 was on account of bodily infirmity that I
 proclaimed the Good News to you, and yet the bodily 14
 infirmity which was such a trial to you, you did not
 regard with contempt or loathing, but you received
 me as if I had been an angel of God or Christ Jesus
 Himself ! I ask you, then, what has become of your 15
 self-congratulations? For I bear you witness that had
 it been possible you would have torn out your own eyes
 and have given them to me. Can it be that I have be- 16
 come your enemy through speaking the truth to you?

Paul's Anxiety for the Welfare of the Galatians These men pay court to you, but not 17
 with honourable motives. They want to
 exclude you, so that you may pay court
 to them. It is always an honourable 18

thing to be courted in an honourable cause; always, and not only when I am with you, my children—you for whom I am again, as it were, 19 undergoing the pains of childbirth, until Christ is fully formed within you. Would that I were with 20 you and could change my tone, for I am perplexed about you.

Tell me—you who want to continue to 21
 Ishmael be subject to Law—will you not listen
 a Slave, to the Law? For it is written that 22
 Isaac free

Abraham had two sons, one by the slave-girl and one by the free woman. But we see that 23 the child of the slave-girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. All this is allegorical; for 24 the women represent two Covenants. One has its origin on Mount Sinai, and bears children destined for slavery. This is Hagar; for the name Hagar 25 stands for Mount Sinai in Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children. But the Jerusalem which is 26 above is free, and *she* is *our* mother. For it is 27 written,

“REJOICE, THOU BARREN WOMAN THAT BEAREST NOT;

BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL WITH CHILD.

FOR THE DESOLATE WOMAN HAS MANY CHILDREN—

MORE INDEED THAN SHE WHO HAS THE HUSBAND”

(Isa. liv. 1).

‘Stedfastly But you, brethren, like Isaac, are 28
 maintain children born in fulfilment of a promise.
 your Yet just as, at that time, the child born 29
 Freedom’ in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. But what says the Scripture? 30

“SEND AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL’S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN”

(Gen. xxi. 10). Therefore, brethren, since we are not 31
 the children of a slave-girl, but of the free woman—
 Christ having made us gloriously free—stand fast 1 5
 and do not again be hampered with the yoke of
 slavery.

Legalism Remember that it is I Paul who tell you 2
leaves no that if you receive circumcision Christ
Room for will avail you nothing. I once more pro- 3
Christ test to every man who receives circum-
 cision that he is under obligation to obey the whole
 Law of Moses. Christ has become nothing to any 4
 of you who are seeking acceptance with God through
 the Law : you have fallen away from grace. We 5
 have not, for through the Spirit we wait with longing
 hope for an acceptance with God which is to come
 through faith. For in Christ Jesus neither circum- 6
 cision nor uncircumcision is of any importance ; but
 only faith working through love.

A final Word You were running the race nobly ! 7
of Protest Who has interfered and caused you to
 swerve from the truth ? No such teaching 8
 ever proceeded from Him who is calling you. A 9
 little yeast corrupts the whole of the dough. For my 10
 part I have strong confidence in you in the Lord that
 you will adopt my view of the matter. But the man
 —be he who he may—who is troubling you, will
 have to bear the full weight of the judgement to be
 pronounced on him. As for me, brethren, if I am 11
 still a preacher of circumcision, how is it that I
 am still suffering persecution ? In that case the
 Cross has ceased to be a stumbling-block ! Would 12
 to God that those who are unsettling your faith
 would even mutilate themselves.

Moral and spiritual Exhortations

Love You however, brethren, were called to 13
restrains freedom. Only do not turn your freedom
those free into an excuse for giving way to your
from Law lower natures ; but become bondservants
 to one another in a spirit of love. For the entire 14

Law has been obeyed when you have kept the single precept, which says, "YOU ARE TO LOVE YOUR FELLOW MAN EQUALLY WITH YOURSELF" (Lev. xix. 18). But if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another.

The Spirit and Man's earthly Nature This then is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to Law.

The Outcome of Man's sinful Nature Now you know full well the doings of our lower natures. Fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the Kingdom of God. The Spirit, on the other hand, brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious, challenging one another, envying one another.

Sympathy to be shown to the fallen Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep watch over

himself, lest he also fall into temptation. Always 2
 carry one another's burdens, and so obey the whole
 of Christ's Law. For if there is any one who thinks 3
 himself to be somebody when he is nobody, he is
 deluding himself. But let every man scrutinize his 4
 own conduct, and then he will find out, not with
 reference to another but with reference to himself,
 what he has to boast of. For every man will have 5
 to carry his own load. But let those who receive 6
 instruction in Christian truth share with their in-
 structors all temporal blessings.

Life's sure Harvest Do not deceive yourselves. God is not 7
 to be scoffed at. For whatever a man
 sows, that he will also reap. He who 8
 sows in the field of his lower nature, will from that
 nature reap destruction; but he who sows to serve
 the Spirit will from the Spirit reap the Life of the
 Ages. Let us not abate our courage in doing what 9
 is right; for in due time we shall reap a reward, if
 we do not faint. So then, as we have opportunity, 10
 let us labour for the good of all, and especially
 of those who belong to the household of the
 faith.

Autograph Conclusion. Paul glories only in the Cross See in what large letters I am writing 11
 to you with my own hand. All who 12
 desire to display their zeal for external
 observances try to compel you to receive
 circumcision, but their real object is
 simply to escape being persecuted for the Cross of
 Christ. For these very men do not really keep the 13
 Law of Moses, but they would have you receive
 circumcision in order that they may glory in *your*
 bodies. But as for me, God forbid that I should glory 14
 in anything except the Cross of our Lord Jesus Christ,
 upon which the world is crucified to me, and I am
 crucified to the world. For neither circumcision nor 15
 uncircumcision is of any importance; but only a
 renewed nature. And all who shall regulate their 16
 lives by this principle—may peace and mercy be
 given to them—and to the true Israel of God.

From this time onward let no one trouble me ; for, 17
as for me, I bear, branded on my body, the scars of
Jesus as my Master.

Farewell May the grace of our Lord Jesus Christ 18
be with your spirits, brethren. Amen.

PAUL'S LETTER TO THE EPHESIANS

Greeting Paul, an Apostle of Christ Jesus by the will of God : 1 1

To God's people who are in Ephesus—believers in Christ Jesus. May grace and peace be granted to you from God our Father and the Lord Jesus Christ.

God's eternal Purpose of Love Blessed be the God and Father of our Lord Jesus Christ, who has crowned us with every spiritual blessing in the heavenly realms in Christ ; even as, in His love, He chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence. For He predestined us to be adopted by Himself as sons through Jesus Christ—such being His gracious will and pleasure—to the praise of the splendour of His grace with which He has enriched us in the beloved One. 3 4 5 6

World-wide Redemption through Christ It is in Him, and through the shedding of His blood, that we have our deliverance—the forgiveness of our offences—so abundant was God's grace, the grace which He, the possessor of all wisdom and understanding, lavished upon us, when He made known to us the secret of His will. And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ ; yes, things in Heaven and things on earth, to find their one Head in Him. 7 8 9 10

The Holy Spirit a Pledge of future Glory In Him we Jews have been made heirs, having been chosen beforehand in accordance with the intention of Him whose might carries out in everything the design of His own will, so that we should be devoted to the 11 12

extolling of His glorious attributes—we who were the first to fix our hopes on Christ. And in Him you 13
Gentiles also, after listening to the Message of the truth, the Good News of your salvation—having believed in Him—were sealed with the promised Holy Spirit ; that Spirit being a pledge and foretaste 14
of our inheritance, in anticipation of its full redemption—the inheritance which He has purchased to be specially His for the extolling of His glory.

For this reason I too, having heard of 15
the faith in the Lord Jesus which prevails among you, and of your love for all God's people, offer never ceasing thanks on your 16
behalf while I make mention of you in my prayers. For I always beseech the God of our Lord Jesus 17
Christ—the Father most glorious—to give you a spirit of wisdom and penetration through an intimate knowledge of Him, the eyes of your understanding 18
being enlightened so that you may know what is the hope which His call to you inspires, what the wealth of the glory of His inheritance in God's people, and 19
what the transcendent greatness of His power in us believers as seen in the working of His infinite might when He displayed it in Christ by raising Him from 20
the dead and seating Him at His own right hand in the heavenly realms, high above all other government and authority and power and dominion, and every title of sovereignty used either in this Age or in the Age to come. God has put all things under His 22
feet, and has appointed Him universal and supreme Head of the Church, which is His Body, the completeness of Him who everywhere fills the universe 23
with Himself.

To you Gentiles also, who were dead 1
through your offences and sins, which 2 2
were once habitual to you while you walked in the ways of this world and obeyed the Prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience—to you God has given Life.

Thanks-
giving and
Prayer

In Christ the
Gentiles
have Life

Perfect Union with the risen and glorified Christ Among them all of us also formerly 3
 passed our lives, governed by the inclinations of our lower natures, indulging the cravings of those natures and of our own thoughts, and were in our original state deserving of anger like all others. But God, 4
 being rich in mercy, because of the intense love which He bestowed on us, caused us, dead though 5
 we were through our offences, to live with Christ—it is by grace that you have been saved—raised us with 6
 Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus, in 7
 order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace. For it is by grace that you have 8
 been saved through faith ; and that not of yourselves. It is God's gift, and is not on the ground of merit— 9
 so that it may be impossible for any one to boast. For we are God's own handiwork, created in Christ 10
 Jesus for good works which He has pre-destined us to practise.

The Gentiles made one with God's People Therefore, do not forget that formerly 11
 you were Gentiles as to your bodily condition. You were called the Uncircumcision by those who style themselves the Circumcised—their circumcision being one which the knife has effected. At that time you were living 12
 apart from Christ, estranged from the Commonwealth of Israel, with no share by birth in the Covenants which are based on the Promises, and you had no hope and no God, in all the world. But now 13
 in Christ Jesus you who once were so far away have been brought near through the death of Christ.

Reconciliation with God and with Man For He is our peace—He who has 14
 made Jews and Gentiles one, and in His own human nature has broken down the hostile dividing wall, by setting aside the 15
 Law with its commandments, expressed, as they were, in definite decrees. His design was to unite

the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to 16 reconcile Jews and Gentiles in one body to God, by means of His cross—slaying by it their mutual enmity. So He came and proclaimed good news of peace to 17 you who were so far away, and peace to those who were near; because it is through Him that Jews and 18 Gentiles alike have access through one Spirit to the Father.

Humanity You are therefore no longer mere 19
one City, foreigners or persons excluded from civil
one Family, rights. On the contrary you share
one living citizenship with God's people and are
Temple members of His family. You are a 20 building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the 21 whole fabric, fitted and closely bonded together, is rising so as to form a holy sanctuary in the LORD; in whom you also are being built up together 22 to become a fixed abode for God through the Spirit.

This For this reason I Paul, the prisoner of 1 3
wondrous Christ Jesus on behalf of you Gentiles—if, 2
Truth that is, you have heard of the work which
entrusted God has graciously entrusted to me for
to Paul your benefit, and that by a revelation the 3 truth hitherto kept secret was made known to me as I have already briefly explained it to you. By means 4 of that explanation, as you read it, you can judge of my insight into the truth of Christ which in earlier 5 ages was not made known to the human race, as it has now been revealed to His holy Apostles and Prophets through the Spirit—I mean the truth that the 6 Gentiles are joint heirs with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the Good News, 7 in which I have been appointed to serve, in virtue of the work which God, in the exercise of

His power within me, has graciously entrusted to me.

Paul's Apostleship to the Gentiles To me who am less than the least of all 8
 God's people has this work been graciously entrusted—to proclaim to the Gentiles the Good News of the exhaustless wealth of Christ, and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things—concealed in order 10
 that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the 11
 eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident 12
 access through our faith in Him. Therefore I entreat 13
 you not to lose heart in the midst of my sufferings on your behalf, for they bring you honour.

The Apostle's Prayer for his Readers For this reason, on bended knee I 14
 beseech the Father, from whom the whole 15
 family in Heaven and on earth derives its name, to grant you—in accordance with 16
 the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make 17
 His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, 18
 as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain 19
 to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness.

Praise to God through Christ Now to Him who, in the exercise of His 20
 power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts—to Him be the glory in the 21
 Church and in Christ Jesus to all generations, world without end! Amen.

The Christ-like Life and the Unity of the Church

I, then, the prisoner for the Master's 1 **4**
sake, entreat you to live and act as becomes
those who have received the call that you
have received—with all lowliness of mind 2
and unselfishness, and with patience, bearing with one
another lovingly, and earnestly striving to maintain,
in the uniting bond of peace, the unity given by the 3
Spirit. There is but one body and but one Spirit, as 4
also when you were called you had one and the same
hope held out to you. There is but one Lord, one 5
faith, one baptism, and one God and Father of all, 6
who rules over all, acts through all, and dwells in all.

Every Christian has some Gift from God

Yet to each of us individually grace was 7
given, measured out with the munificence
of Christ. For this reason Scripture says : 8
"HE RE-ASCENDED ON HIGH,
HE LED CAPTIVE A HOST OF CAPTIVES,
AND GAVE GIFTS TO MEN"

(Ps. lxviii. 18).

(Now this "re-ascended"—what does it mean but that 9
He had first descended into the lower regions of the
earth? He who descended is the same as He who 10
ascended again far above all the Heavens in order to
fill the universe.)

The Diversity of Gifts, and their Object

And He Himself appointed some to be 11
Apostles, some to be Prophets, some to
be evangelists, some to be pastors and 12
teachers, in order fully to equip His people
for the work of serving—for the building up of Christ's
body—till we all of us arrive at oneness in faith and 13
in the knowledge of the Son of God, and at mature
manhood and the stature of full-grown men in Christ.
So we shall no longer be babes, nor shall we resemble 14
mariners tossed on the waves and carried about with
every changing wind of doctrine according to men's
cleverness and unscrupulous cunning, making use of
every shifting device to mislead. But we shall 15
lovingly hold to the truth, and shall in all respects
grow up into union with Him who is our Head, even
Christ. Dependent on Him, the whole body—its 16

various parts closely fitting and firmly adhering to one another—grows by the aid of every contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love.

Old Gentile Therefore I warn you, and I implore **17**
Vices must you in the name of the Master, no longer
be re- to live as the Gentiles in their perverseness
nounced live, with darkened understandings, having **18**
 by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature, no share in the Life which God gives. Such men being **19**
 past feeling have abandoned themselves to impurity, greedily indulging in every kind of profligacy.

The new But these are not the lessons which you **20**
Christlike have learned from Christ ; if at least you **21**
Nature must have heard His voice and in Him have
be sought been taught—and this is true Christian **22**
 teaching—to put away, in regard to your former mode of life, your original evil nature which is doomed to perish as befits its misleading impulses, and to get yourselves renewed in the temper of your **23**
 minds and clothe yourselves with that new and better **24**
 self which has been created to resemble God in the righteousness and holiness which come from the truth.

Christian For this reason, laying aside falsehood, **25**
Virtues to be every one of you should speak the truth to
cultivated his fellow man ; for we are, as it were,
 parts of one another. If angry, beware of **26**
 sinning. Let not your irritation last until the sun goes **27**
 down ; and do not leave room for the Devil. He **28**
 who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome **29**
 words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of **30**
 God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all **31**

passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you.

'Be as loving as your heavenly Father is' Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour. 1 5

Sins specially fatal to present Goodness and future Glory But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they ought not to be named among God's people. Avoid shameful and foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be well assured that no fornicator or immoral person and no money-grubber—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God. 3 4 5

The Certainty of Retribution Let no one deceive you with empty words, for it is on account of these very sins that God's anger is coming upon the disobedient. Therefore do not become sharers with them. 6 7

Darkness and Light contrasted There was a time when you were nothing but darkness. Now, as Christians, you are Light itself. Live and act as sons of Light—for the effect of the Light is seen in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colours; for whatever shines of itself is light. For this reason it is said, 8 9 10 11 12 13 14

“ Rise, sleeper ;
 Rise from among the dead,
 And Christ will shed light upon you.”

Therefore be very careful how you live 15
 and act. Let it not be as unwise men,
 but as wise. Buy up your opportunities, 16
 for these are evil times. On this account 17
 do not prove yourselves wanting in sense, but try to
 understand what the Lord's will is.

‘ Be sober,
 spiritual,
 thankful,
 and humble ’ Do not over-indulge in wine—a thing 18
 in which excess is so easy—but drink 19
 deeply of God's Spirit. Speak to one
 another with psalms and hymns and
 spiritual songs. Sing and offer praise in your hearts
 to the Lord. Always and for everything let your 20
 thanks to God the Father be presented in the name
 of our Lord Jesus Christ ; and submit to one another 21
 out of reverence for Christ.

Wives Married women, submit to your own 22
 husbands as if to the Lord ; because a 23
 husband is the Head of his wife as Christ also is the
 Head of the Church, being indeed the Saviour of this
 His Body. And just as the Church submits to Christ, 24
 so also married women should be entirely submissive
 to their husbands.

Husbands Married men, love your wives, as Christ 25
 also loved the Church and gave Himself
 up to death for her ; in order to make her holy, 26
 cleansing her with the baptismal water by the word,
 that He might present the Church to Himself a 27
 glorious bride, without spot or wrinkle or any other
 defect, but to be holy and unblemished. So too 28
 married men ought to love their wives as much
 as they love themselves. He who loves his wife
 loves himself. For never yet has a man hated 29
 his own body. On the contrary he feeds and
 cherishes it, just as Christ feeds and cherishes
 the Church ; because we are, as it were, parts of
 His Body. 30

“ FOR THIS REASON A MAN IS TO LEAVE HIS FATHER 31

AND HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE AS ONE" (Gen. ii. 24).

That is a great truth hitherto kept secret : I mean 32
the truth concerning Christ and the Church. Yet I 33
insist that among you also, each man is to love his
own wife as much as he loves himself, and let a
married woman see to it that she treats her husband
with respect.

Children Children, be obedient to your parents 1 6
as a Christian duty, for it is a duty.
"HONOUR YOUR FATHER AND YOUR MOTHER"—this 2
is the first Commandment which has a promise added
to it—"SO THAT IT MAY BE WELL WITH YOU, AND 3
THAT YOU MAY LIVE LONG ON THE EARTH" (Exod. xx.
12). And you, fathers, do not irritate your children, 4
but bring them up tenderly with true Christian
training and advice.

Slaves Slaves, be obedient to your earthly 5
masters, with respect and eager anxiety to
please, and with simplicity of motive as if you were
obeying Christ. Let it not be in acts of eye-service 6
as if you had but to please men, but as Christ's
bondservants who are doing God's will from the
heart. With right good will, be faithful to your 7
duty as service rendered to the Lord and not to man.
You well know that whatever right thing any one 8
does, he will receive a requital for it from the Lord,
whether he is a slave or a free man.

Masters And you masters, act towards your 9
slaves on the same principles, and refrain
from threats. For you know that in Heaven there is
One who is your Master as well as theirs, and that
merely earthly distinctions there are none with Him.

We have In conclusion, strengthen yourselves in 10
unseen, the Lord and in the power which His
spiritual supreme might imparts. Put on the 11
Enemies complete armour of God, so as to be able
to stand firm against all the stratagems of the Devil.
For ours is not a conflict with mere flesh and blood, 12
but with the despotisms, the empires, the forces that

control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

‘Arm before-hand for the coming Conflict,’ Therefore put on the complete armour 13 of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field. Stand therefore, first fastening round 14 you the girdle of truth and putting on the breastplate of uprightness as well as the shoes of the Good News 15 of peace—a firm foundation for your feet. And 16 besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the Wicked one; and take the helmet of 17 salvation, and the sword of the Spirit which is the word of God. Pray with unceasing prayer and 18 entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God’s people, and ask on my behalf 19 that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Good News—to spread which I 20 am an ambassador in chains—so that when telling them I may speak out boldly as I ought.

Tychicus But in order that you also may know 21 how I am doing, Tychicus our dearly-loved brother and faithful helper in the Lord’s service will tell you everything. I have sent him 22 to you for the very purpose—that you may know about us and that he may encourage you.

Farewell Blessing Peace be to the brethren, and love 23 combined with faith, from God the Father and the Lord Jesus Christ. May grace be 24 with all who love our Lord Jesus Christ with perfect sincerity.

PAUL'S LETTER TO THE PHILIPPIANS

Greeting Paul and Timothy, bondservants of 1 **1**
Christ Jesus :

To all God's people in Christ Jesus who are at Philippi, with the ministers of the Church and their assistants. May grace and peace be granted to you 2 from God our Father and the Lord Jesus Christ.

The I thank my God at my every remem- 3
Apostle's brance of you—always when offering any 4
Thankful- prayer on behalf of you all, finding a joy
ness and Joy in offering it. I thank my God, I say, for 5
your co-operation in spreading the Good News, from the time it first came to you even until now. For 6 of this I am confident, that He who has begun a good work within you will go on to perfect it in preparation for the day of Jesus Christ. And I am 7 justified in having this confidence about you all, because, both during my imprisonment and when I stand up in defence of the Good News or to confirm its truth, I have you in my heart, sharers as you all are in the same grace as myself. For God is my 8 witness how I yearn over all of you with tender Christian affection.

Paul's And it is my prayer that your love may 9
Prayer be more and more accompanied by clear
for the knowledge and keen perception, for testing
Philippians things that differ, so that you may be men 10 of transparent character, and may be blameless, in preparation for the day of Christ, being filled with 11 these fruits of righteousness which come through Jesus Christ—to the glory and praise of God.

The happy Now I would have you know, brethren, 12
Effects of that what I have gone through has turned
his Im- out to the furtherance of the Good News
prisonment rather than otherwise. And thus it has 13

become notorious among all the Imperial Guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, 14 made confident in the Lord through my imprisonment, now speak of God's Message without fear, more boldly than ever.

Various Motives for preaching Christ Some indeed actually preach Christ out 15 of envy and contentiousness, but there are also others who do it from good will. These latter preach Him from love to me, 16 knowing that I am here for the defence of the Good News; while the others proclaim Him from motives 17 of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

Paul rejoices that Christ is preached What does it matter, however? In any 18 case Christ is preached—either perversely or in honest truth; and in that I rejoice, 19 yes, and will rejoice. For I know that it will result in my salvation through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation and hope that 20 I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

Paul's Conflict of Feeling as to Life and Death For, with me, to live is Christ and to 21 die is gain. But since to live means a 22 longer stay on earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my earnest desire 23 being to depart and be with Christ, for that is far, far better. But for your sakes it is more important 24 that I should still remain in the body. I am con- 25 vinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that, 26 as Christians, you may have additional reason for glorying about me as the result of my being with you again.

An Exhortation to noble Conduct and dauntless Courage

Only let the lives you live be worthy 27
of the Good News of the Christ, in order
that, whether I come and see you or,
being absent, only hear of you, I may
know that you are standing fast in one
spirit and with one mind, fighting shoulder to
shoulder for the faith of the Good News. Never for 28
a moment quail before your antagonists. Your fear-
lessness will be to them a sure token of impending
destruction, but to you it will be a sure token of your
salvation—a token coming from God. For you have 29
had the privilege granted to you on behalf of Christ
—not only to believe in Him, but also to suffer on
His behalf ; maintaining, as you do, the same kind of 30
conflict that you once saw in me and which you still
hear that I am engaged in.

An Appeal for mutual brotherly Love

If then I can appeal to you as the 1 2
followers of Christ, if there is any per-
suasive power in love and any common
sharing of the Spirit, or if you have any
tender-heartedness and compassion, make my joy 2
complete by being of one mind, united by mutual
love, with harmony of feeling giving your minds to
one and the same object. Do nothing in a spirit of 3
factiousness or of vainglory, but, with true humility,
let every one regard the rest as being of more
account than himself ; each fixing his attention, not 4
simply on his own interests, but on those of others
also.

The wondrous Humility and Self-Sacrifice of Jesus

Let the same disposition be in you 5
which was in Christ Jesus. Although 6
from the beginning He had the nature
of God He did not reckon His equality
with God a treasure to be tightly grasped.
Nay, He stripped Himself of His glory, 7
and took on Him the nature of a bondservant by
becoming a man like other men. And being recog- 8
nized as truly human, He humbled Himself and even
stooped to die ; yes, to die on a cross. It is in 9
consequence of this that God has also so highly

exalted Him, and has conferred on Him the Name which is supreme above every other, in order that 10 in the Name of JESUS every knee should bow, of beings in Heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of 11 God the Father.

Salvation to be strenuously worked out Therefore, my dearly-loved friends, as 12 I have always found you obedient, labour earnestly with fear and trembling—not merely as though I were present with you, but much more now since I am absent from you—labour earnestly, I say, to make sure of your own salvation. For it is God Himself whose power 13 creates within you the desire to do His gracious will and also brings about the accomplishment of the desire.

Contentment, Peace, Purity and Joy Be ever on your guard against a grudging 14 and contentious spirit, so that you 15 may always prove yourselves to be blameless and spotless—irreproachable children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them a Message of 16 Life. It will then be my glory on the day of Christ that I did not run my race in vain nor toil in vain. Nay, even if my life is to be poured as a libation upon 17 the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my 18 gladness, and congratulate me.

Timothy to be sent to Philippi But, if the Lord permits it, I hope before 19 long to send Timothy to you, that I, in turn, may be cheered by getting news of you. For I have no one likeminded with 20 him, who will cherish a genuine care for you. Everybody concerns himself about his own interests, 21 not about those of Jesus Christ. But you know 22 Timothy's approved worth—how, like a child working with his father, he has served with me in furtherance of the Good News. So it is he that I 23

hope to send as soon as ever I see how things go with me ; but trusting, as I do, in the Lord, I believe that I shall myself also come to you before long. 24

Yet I deem it important to send Epaphroditus to you now—he is my brother and comrade both in labour and in arms, and is your messenger who has ministered to my needs. I send him because he is longing to see you all and is distressed at your having heard of his illness. For it is true that he has been ill, and was apparently at the point of death ; but God had pity on him, and not only on him, but also on me, to save me from having sorrow upon sorrow. I am therefore all the more eager to send him, in the hope that when you see him again you may be glad and I may have the less sorrow. Receive him therefore with heartfelt Christian joy, and hold in honour men like him ; because it was for the sake of Christ's work that he came so near death, hazarding, as he did, his very life in endeavouring to make good any deficiency that there might be in your gifts to me. 25 26 27 28 29 30

In conclusion, my brethren, be joyful in the Lord. For me to give you the same warnings as before is not irksome to me, while so far as you are concerned it is a safe precaution. Beware of 'the dogs,' the bad workmen, the self-mutilators. For we are the true circumcision—we who render to God a spiritual worship and make our boast in Christ Jesus and have no confidence in outward ceremonies : although I myself might have some excuse for confidence in outward ceremonies. If any one else claims a right to trust in them, far more may I : circumcised, as I was, on the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews ; as to the Law a Pharisee ; as to zeal, a persecutor of the Church ; as to the righteousness which comes through Law, blameless. 1 3 2 3 4 5 6

The comparative Worthlessness of external Privileges

**Paul's
Craving for
complete
Oneness
with Christ**

Yet all that was gain to me—for Christ's 7
sake I have reckoned it loss. Nay, I even 8
reckon all things as pure loss because of
the priceless privilege of knowing Christ
Jesus my Lord. And for His sake I have
suffered the loss of everything, and reckon it all as
mere refuse, in order that I may win Christ and be
found in union with Him, not having a righteousness 9
of my own, derived from the Law, but that which
arises from faith in Christ—the righteousness which
comes from God through faith. I long to know 10
Christ and the power which is in His resurrection,
and to share in His sufferings and die even as He
died; in the hope that I may attain to the resurrec- 11
tion from among the dead.

**Paul's Prize
was still
future**

I do not say that I have already won the 12
race or have already reached perfection.
But I am pressing on, striving to lay hold
of the prize for which also Christ has laid
hold of me. Brethren, I do not imagine that I have 13
yet laid hold of it. But this one thing I do—forgetting
everything which is past and stretching forward to
what lies in front of me, with my eyes fixed on the 14
goal I push on to secure the prize of God's heaven-
ward call in Christ Jesus. Therefore let all of us who 15
are mature believers cherish these thoughts; and if in
any respect you think differently, that also God will
make clear to you. But whatever be the point that 16
we have already reached, let us persevere in the
same course.

**Self-
indulgent
Enemies of
the Cross**

Brethren, vie with one another in 17
imitating me, and carefully observe those
who follow the example which we have
set you. For there are many whom I 18
have often described to you, and I now even with
tears describe them, as being enemies to the Cross
of Christ. Their end is destruction, their bellies are 19
their God, their glory is in their shame, and their
minds are devoted to earthly things. We, however, 20
are free citizens of Heaven, and we are waiting with

longing expectation for the coming from Heaven of a Saviour, the Lord Jesus Christ, who, in the exercise 21 of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own glorious body. Therefore, my brethren, dearly loved and longed 1 4 for, my joy and crown, so stand firm in the Lord, my dearly-loved ones.

Euodia and Syntyche I entreat Euodia, and I entreat Syntyche, 2 to be of one mind, as sisters in Christ.

Yes, and I beg you also, my faithful yoke- 3 fellow, to help these women who have shared my toil in connexion with the Good News, together with Clement and the rest of my fellow labourers, whose names are recorded in the book of Life.

‘Be cheerful, unselfish, calm, prayerful’ Always be glad in the Lord: I will 4 repeat it, be glad. Let your forbearing 5 spirit be known to every one—the Lord is near. Do not be over-anxious about 6 anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the peace of God, which transcends all our 7 powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus.

‘Cherish beautiful Thoughts. Live noble Lives’ Finally, brethren, whatever is true, 8 whatever wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute—if there is any virtue or anything deemed worthy of praise—cherish the thought of these things. The 9 doctrines and the line of conduct which I taught you—both what you heard and what you saw in me—hold fast to them; and God who gives peace will be with you.

Personal Thanks for recent Kindness But I rejoice with a deep and holy joy 10 that now at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you. I do not refer to 11

this through fear of privation, for (for my part) I have learned, whatever be my outward experiences, to be content. I know both how to live in humble 12 circumstances and how to live amid abundance. I am fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want. I have strength for anything through Him who gives 13 me power.

**Sympathy
and Service
gratefully ac-
knowledge** Yet I thank you for taking your share 14 in my troubles. And you men and women 15 of Philippi also know that at the first preaching of the Good News, when I had left Macedonia, no other Church except yourselves held communication with me about giving and receiving; because even in Thessalonica you sent 16 several times to minister to my needs. Not that I 17 crave for gifts from you, but I do want to see abundant fruit bring you honour. I have enough of 18 everything—and more than enough. My wants are fully satisfied now that I have received from the hands of Epaphroditus the generous gifts which you sent me—they are a fragrant odour, an acceptable sacrifice, truly pleasing to God. But my God—so 19 great is His wealth of glory in Christ Jesus—will fully supply every need of yours. And to our God 20 and Father be the glory throughout the Ages of the Ages! Amen.

**A loving
Farewell** My Christian greetings to every one of 21 God's people. The brethren who are with me send their greetings. All God's 22 people here greet you—especially the members of Caesar's household.

May the grace of our Lord Jesus Christ be with 23 your spirits.

PAUL'S LETTER TO THE COLOSSIANS

Greeting Paul, an Apostle of Christ Jesus by 1 1
the will of God—and Timothy our
brother:

To the people of God and the believing brethren 2
at Colossae who are in Christ. May grace and
peace be granted to you from God our Father.

**Thanks-
giving to
God for the
Colossians** We give thanks to God, the Father of 3
our Lord Jesus Christ, constantly praying
for you as we do, because we have heard 4
of your faith in Christ Jesus and of the
love which you cherish towards all God's people,
on account of the hope treasured up for you in 5
Heaven. Of this hope you have already heard in
the Message of the truth of the Good News. For 6
it has reached you, and remains with you, just as it
has also spread through the whole world, yielding
fruit there and increasing, as it has done among
you from the day when first you heard it and
came really to know the grace of God, as you 7
learned it from Epaphras our dearly-loved fellow
servant. He is to you a faithful minister of 8
Christ in our stead, and moreover he has in-
formed us of your love, which is inspired by the
Spirit.

**A Prayer
for their
spiritual
Progress** For this reason we also, from the day 9
we first received these tidings, have never
ceased to pray for you and to entreat that
you may be filled with a clear knowledge
of His will accompanied by thorough wisdom and
discernment in spiritual things; so that your lives 10
may be worthy of the Lord and perfectly pleasing
to Him, while you exhibit the results of right action
of every sort and grow into a fuller knowledge of

God. Since His power is so glorious, may you be 11
strengthened with strength of every kind, and be
prepared for cheerfully enduring all things with
patience and long-suffering; and give thanks to the 12
Father who has made us fit to receive our share of
the inheritance of God's people in Light.

Christ is
the 'Image
of God' and
the Lord of
all Creation

It is God who has delivered us out of 13
the dominion of darkness, and has trans-
ferred us into the Kingdom of His dearly-
loved Son, in whom we have our re- 14
demption—the forgiveness of our sins.

Christ is the visible representation of the invisible 15
God, the Firstborn and Lord of all creation. For 16
in Him was created the universe of things in heaven
and on earth, things seen and things unseen, thrones,
dominions, principedoms, powers—all were created,
and exist, through and for Him. And HE IS before 17
all things, and in and through Him the universe is a
harmonious whole.

Christ is
the divine
Head of
the Church

Moreover He is the Head of His Body, 18
the Church. He is the Beginning, the
Firstborn from among the dead, in order
that He Himself may in all things occupy
the foremost place. For it was the Father's gracious 19
will that the whole of the divine perfections should
dwell in Him. And God purposed through Him to 20
reconcile the universe to Himself, making peace
through His blood, which was shed upon the Cross—
to reconcile to Himself through Him, I say, things
on earth and things in Heaven.

The
Colossians
had found
Salvation
in Christ

And you, estranged as you once were 21
and even hostile in your minds, amidst
your evil deeds, He has now, in His
human body, reconciled to God by His 22
death, to bring you, holy and faultless
and irreproachable, into His presence; if, indeed, you 23
are still firmly holding to faith as your foundation,
without ever shifting from your hope that rests
on the Good News that you have heard, which
has been proclaimed in the whole creation under

Heaven, and in which I Paul have been appointed to serve.

The Sufferings and Earnestness of the Apostle to the Gentiles Now I can find joy amid my sufferings 24
for you, and I fill up in my own person
whatever is lacking in Christ's afflictions
on behalf of His Body, the Church. I 25
have been appointed to serve the Church
in the position of responsibility entrusted
to me by God for your benefit, so that I may fully
deliver God's Message—the truth which has been 26
kept secret from all ages and generations, but has
now been revealed to His people, to whom it was 27
His will to make known how vast a wealth of glory
for the Gentile world is implied in this truth—the
truth that 'Christ is in you, the hope of glory.' Him 28
we preach, admonishing every one and instructing
every one, with all possible wisdom, so that we may
bring every one into God's presence, made perfect
through Christ. To this end, like an earnest 29
wrestler, I exert all my strength in reliance upon
the power of Him who is mightily at work within
me.

Paul's strenuous Efforts for the welfare of the Colossians For I would have you know in how 1 2
severe a struggle I am engaged on behalf
of you and the brethren in Laodicea and
of all who have not known me personally,
in order that their hearts may be cheered, 2
they themselves being welded together in
love and enjoying all the advantages of a reasonable
certainty, till at last they attain the full knowledge of
God's truth, which is Christ Himself. In Him all the 3
treasures of wisdom and knowledge are stored up,
hidden from view.

His loving Anxiety on their Behalf I say this to prevent your being misled 4
by any one's plausible sophistry. For 5
although, as you say, I am absent from
you in body, yet in spirit I am present
with you and am delighted to witness your good
discipline and the solid front presented by your faith
in Christ.

**His Eager-
ness for their
spiritual
Progress.** As therefore you have received the 6
 Christ, even Jesus our Lord, live and act
 in vital union with Him ; having the roots 7
 of your being firmly planted in Him,
 and continually building yourselves up in
 Him, and always being increasingly confirmed in the
 faith as you were taught it, and abounding in it with
 thanksgiving.

**Christ's full
Divinity
re-asserted** Take care lest there be some one who 8
 leads you away as prisoners by means of
 his philosophy and idle fancies, following
 human traditions and the world's crude
 notions instead of following Christ. For it is in 9
 Christ that the fulness of God's nature dwells
 embodied, and in Him you are made complete, and 10
 He is the Lord of all princes and rulers. In Him 11
 also you were circumcised with a circumcision not
 performed by hand, when you threw off your sinful
 nature in true Christian circumcision ; having been 12
 buried with Him in your baptism, in which you were
 also raised with Him through faith produced within
 you by God who raised Him from among the dead.

**Christ's
atoning
Work and
Victory
over all Evil** And to you—dead as you once were in 13
 your transgressions and in the uncircum-
 cision of your natural state—He has
 nevertheless given Life with Himself,
 having forgiven us all our transgressions.
 The bond, with its requirements, which was in force 14
 against us and was hostile to us, He cancelled, and
 cleared it out of the way, nailing it to His Cross.
 And the hostile princes and rulers He shook off from 15
 Himself, and boldly displayed them as His conquests,
 when by the Cross He triumphed over them.

**No Room
left for
Jewish
Observances
or Angelic
Mediation** Therefore suffer no one to sit in judge- 16
 ment on you as to eating or drinking or
 with regard to a festival, a new moon
 or a sabbath. These were a shadow of 17
 things that were soon to come, but the
 substance belongs to Christ. Let no one 18
 defraud you of your prize, priding himself on his

humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does 19 not keep his hold upon Christ, the Head, from whom the Body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth.

Obedience to outward Rules may leave Sin and Self unconquered If you have died with Christ and have 20 escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as "Do not handle this;" 21 "Do not taste that;" "Do not touch that other thing"—referring to things which are all 22 intended to be used up and perish—in obedience to mere human injunctions and teachings? These 23 rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures.

Union with the risen and glorified Christ If however you have risen with Christ, 1 3 seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are 2 above, not to the things that are on the earth. For 3 you have died, and your life is hidden with Christ in God. When Christ appears—He is our true Life 4 —then you also will appear with Him in glory.

Moral Results of Union with Christ Therefore put to death your earthward 5 inclinations—fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on 6 account of these very sins that God's anger is coming, and you also were once addicted to them, while you 7 were living under their power.

Evil Habits must give Place to a new Nature But now you must rid yourselves of 8 every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse—so that these may never

soil your lips. Do not speak falsehoods to one 9
 another, for you have stripped off the old self with
 its doings, and have clothed yourselves with the new 10
 self which is being remoulded into full knowledge
 so as to become like Him who created it. In that 11
 new creation there is neither Greek nor Jew, cir-
 cumcision nor uncircumcision, barbarian, Scythian,
 slave nor free man, but Christ is everything and is
 in all of us.

All Christlike Clothe yourselves therefore, as God's 12
Qualities to own people holy and dearly loved, with
be appro- tender-heartedness, kindness, lowliness of
priated mind, meekness, long-suffering; bearing 13
 with one another and readily forgiving each other,
 if any one has a grievance against another. Just as
 the Lord has forgiven you, you also must forgive.
 And over all these put on love, which is the perfect 14
 bond of union; and let the peace which Christ gives 15
 settle all questionings in your hearts, to which peace
 indeed you were called as belonging to His one
 Body; and be thankful.

The Let the teaching concerning Christ 16
Principles remain as a rich treasure in your hearts.
which are to In all wisdom teach and admonish one
regulate another with psalms, hymns, and spiritual
Conduct songs, and sing with grace in your hearts
 to God. And whatever you do, in word or in deed, 17
 do everything in the name of the Lord Jesus, and let
 it be through Him that you give thanks to God the
 Father.

Wives, Married women, be submissive to your 18
Husbands, husbands, as is fitting in the Lord. Mar- 19
Children, ried men, be affectionate to your wives,
Parents, and do not treat them harshly. Children, 20
Slaves, be obedient to your parents in everything;
Masters for that is right for Christians. Fathers, 21
 do not fret and harass your children, or you may
 make them sullen and morose. Slaves, be obedient 22
 in everything to your earthly masters; not in acts
 of eye service, as aiming only to please men, but with

simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him; and with God there are no merely earthly distinctions. Masters, deal justly and equitably with your slaves, knowing that you too have a Master in Heaven. 1 4

Prayerfulness and Discretion urged Be earnest and unwearied in prayer, being on the alert in it and in your giving of thanks. And pray at the same time for us also, that God may open for us a door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world, buying up your opportunities. Let your language be always seasoned with the salt of grace, so that you may know how to give every man a fitting answer. 2 3 4 5 6

Tychicus and Onesimus Tychicus, our much-loved brother, a trusty assistant and fellow servant with us in the Lord's work, will give you every information about me, And for this very purpose I send him to you that you may know how we are faring; and that he may cheer your hearts. And with him I send our dear and trusty brother Onesimus, who is one of yourselves. They will inform you of everything here. 7 8 9

Aristarchus, Mark, and Jesus Justus Aristarchus my fellow prisoner sends greeting to you, and so does Barnabas's cousin Mark. You have received instructions as to him; if he comes to you, give him a welcome. Jesus, called Justus, also sends greeting. These three are Hebrew converts. They alone among such have worked loyally with me for the Kingdom of God—they are men who have been a comfort to me. 10 11

Epaphras, Luke, and Demas Epaphras, who is one of yourselves, a 12
 bondservant of Jesus Christ, sends greet-
 ing to you, always wrestling on your
 behalf in his prayers, that you may stand
 firm—Christians of ripe character and of clear con-
 viction as to everything which is God's will. For 13
 I can bear witness to the deep interest he takes in
 you and in the brethren at Laodicea and in those at
 Hierapolis. Luke, the dearly-loved physician, salutes 14
 you, and so does Demas.

The Church in Laodicea Christian greetings to the brethren at 15
 Laodicea, especially to Nymphas, and to
 the Church that meets at their house.
 And when this Letter has been read among you, let 16
 it be read also in the Church of the Laodiceans, and
 you in turn must read the one I am sending to
 Laodicea. And tell Archippus to discharge carefully 17
 the duties devolving upon him as a servant of the
 Lord.

Autograph Conclusion I Paul add with my own hand this 18
 final greeting. Be mindful of me in
 my imprisonment. Grace be with you.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction

Greeting Paul, Silas, and Timothy : 1 1
To the Church of the Thessalonians
which is in God the Father and the Lord Jesus
Christ. May grace and peace be granted to you.

**Reasons for
Gratitude
and Thanks-
giving** We continually give thanks to God 2
because of you all, while we make men-
tion of you in our prayers. For we never 3
fail to remember your works of faith and
labours of love and your persistent and unwavering
hope in our Lord Jesus Christ in the presence of our
God and Father ; knowing as we do, brethren, that 4
you are beloved by God and that He has chosen you.
The Good News that we brought you did not come 5
to you in words only, but also with power and with
the Holy Spirit and with much certainty, for you
know the sort of men we became among you, as
examples for your sakes. And you followed the 6
pattern set you by us and by the Master, after you
had received the Message amid severe persecution,
and yet with the joy which the Holy Spirit gives,
so that you became a pattern to all the believers 7
throughout Macedonia and Greece.

For it was not only from you that the Master's 8
Message sounded forth throughout Macedonia and
Greece ; but everywhere your faith in God has be-
come known, so that it is unnecessary for us to say
anything about it. For when others speak of us 9
they report the reception we had from you, and how
you turned from your idols to God, to be bond-
servants of the true and ever-living God, and to await 10
the return from Heaven of His Son, whom He raised

from among the dead—even Jesus, our Deliverer from God's coming anger.

The Apostles and their Converts

The Preaching of the Apostles in Thessalonica For you yourselves, brethren, know that **1 2**
 our visit to you did not fail of its purpose.
 But, as you will remember, after we had **2**
 already met with suffering and outrage at
 Philippi, we summoned up boldness, by the help of
 our God, to tell you God's Good News amid much
 opposition. For our preaching was not grounded on **3**
 a delusion, nor prompted by mingled motives, nor
 was there fraud in it. But as God tested and approved **4**
 us before entrusting us with His Good News, so in
 what we say we are seeking not to please men
 but to please God, who tests and approves our
 motives.

Their Conduct while there For, as you are well aware, we have **5**
 never used the language of flattery nor
 have we found pretexts for enriching our-
 selves—God is our witness ; nor did we **6**
 seek glory either from you or from any other mere
 men, although we might have stood on our dignity
 as Christ's Apostles. On the contrary, in our rela- **7**
 tions to you we showed ourselves as gentle as a
 mother is when she tenderly nurses her own children.
 Seeing that we were thus drawn affectionately towards **8**
 you, it would have been a joy to us to have imparted
 to you not only God's Good News, but to have given
 our very lives also, because you had become very
 dear to us.

For you remember, brethren, our labour and toil : **9**
 how, working night and day so as not to become a
 burden to any one of you, we came and proclaimed
 among you God's Good News. You yourselves are **10**
 witnesses—and God is witness—how holy and upright
 and blameless our dealings with you believers were.
 For you know that we acted towards every one of **11**
 you as a father does towards his own children,
 encouraging and cheering you, and imploring you **12**

to live lives worthy of fellowship with God who is inviting you to share His own Kingship and glory.

**The Thessa-
lonians' brave En-
durance of
Persecution** And for this further reason we render 13
unceasing thanks to God, that when you
received God's Message from our lips, it
was as no mere message from men that
you embraced it, but as—what it really
is—God's Message, which also does its work in the
hearts of you who believe. For you, brethren, 14
followed the example of the Churches of God in
Christ Jesus which are in Judaea; seeing that you
endured the same ill-treatment at the hands of your
countrymen, as they did at the hands of the Jews.
Those Jewish persecutors killed both the Lord Jesus 15
and the Prophets, and drove us out of their midst.
They are displeasing to God, and are the enemies
of all mankind; for they still try to prevent our 16
preaching to the Gentiles so that they may find
salvation. They thus continually fill up the measure
of their own sins, and God's anger in its severest
form has overtaken them.

**Paul's
loving
Interest in
his Readers** But we, brethren, having been for a 17
short time separated from you in bodily
presence, though not in heart, endeavoured
all the more earnestly, with intense
longing, to see you face to face. On this account 18
we wanted to come to you—at least I Paul wanted
again and again to do so—but Satan hindered us.
For what is our hope or joy, or the crown of 19
which we boast? Is it not you yourselves in the
presence of our Lord Jesus at His Coming? Yes, you 20
are our glory and our joy.

**The sending
of Timothy
to Thessa-
lonica** So when we could endure it no longer, 1 3
we decided to remain behind in Athens
alone; and sent Timothy our brother 2
and God's minister in the service of
Christ's Good News, that he might help you
spiritually and encourage you in your faith; that 3
none of you might be unnerved by your present
trials: for you yourselves know that they are our

appointed lot. For even when we were with you, 4
we forewarned you, saying, "We are soon to suffer
affliction;" and this actually happened, as you well
know. For this reason I also, when I could no 5
longer endure the uncertainty, sent to know the
condition of your faith, lest perchance the Tempter
might have tempted you and our labour have been
lost.

The Report brought back by Timothy But now that Timothy has recently 6
come back to us from you, and has brought
us the happy tidings of your faith and
love, and has told us how you still cherish
a constant and affectionate recollection of us, and
are longing to see us as we also long to see you—
for this reason in all our distress and trouble we 7
have been comforted about you, brethren, by your
faith. For now life is for us life indeed, since you 8
are standing fast in the Lord.

Paul's intense Gratitude to God For what thanksgiving on your behalf 9
can we possibly offer to God in return
for all the joy which fills our souls be-
fore our God for you, while night and 10
day, with intense earnestness, we pray that we
may see your faces, and may bring to perfection
whatever may be still lacking in your faith?

The Apostle's Prayer for his Readers But may our God and Father Himself 11
—and our Lord Jesus—guide us on our
way to you; and as for you, may the 12
Lord teach you to love one another and
all men, with a growing and a glowing love, resem-
bling our love for you. Thus He will build up 13
your characters, so that you will be faultlessly holy in
the presence of our God and Father at the Coming
of our Lord Jesus with all His holy ones.

Practical Exhortations

Lessons in the Christian Life Moreover, brethren, as you learnt from 1 4
our lips the lives which you ought to
live, and do live, so as to please God,
we beg and exhort you in the name of

the Lord Jesus to live them more and more truly. For you know the commands which we laid upon 2 you by the authority of the Lord Jesus.

**Moral
Purity**

For this is God's will—your purity of 3 life, that you abstain from fornication; that each man among you shall know 4 how to procure a wife who shall be his own in purity and honour; that you be not overmastered by lust- 5 ful cravings, like the Gentiles who have no knowledge of God; and that in this matter there be 6 no encroaching on the rights of a brother Christian and no overreaching him. For the Lord is an avenger in all such cases, as we have already taught you and solemnly warned you. God has 7 not called us to an unclean life, but to one of purity. Therefore a defiant spirit in such a case 8 provokes not man but God, who puts His Holy Spirit into your hearts.

**Brotherly
Love, and
honest Work**

But on the subject of love for the 9 brotherhood it is unnecessary for me to write to you, for you yourselves have been taught by God to love one another; and indeed you do love all the brethren 10 throughout Macedonia. And we exhort you to do 11 so more and more, and to vie with one another in eagerness for peace, every one minding his own business and working with his hands, as we ordered you to do: so as to live worthy lives in 12 relation to outsiders, and not be a burden to any one.

The Re-appearing of the Lord Jesus

**The
Christian
dead are
under no
Disad-
vantage**

Now, concerning those who from time 13 time pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who have no hope. For if we believe that Jesus 14 has died and risen again, we also believe that, through Jesus, God will bring with Him those who shall have passed away.

For this we declare to you on the 15
 'The first Resurrec- Lord's own authority—that we who are
 tion' and the alive and continue on earth until the
 Translation Coming of the Lord, shall certainly
 of the not forestall those who shall have 16
 Living previously passed away. For the Lord
 Himself will come down from Heaven with a loud
 word of command, and with an archangel's voice
 and the trumpet of God, and the dead in Christ
 will rise first. Afterwards we who are alive and 17
 are still on earth will be caught up in their
 company amid clouds to meet the Lord in the
 air. And so we shall be with the Lord for ever.
 Therefore encourage one another with these words. 18

But as to times and dates it is un- 1 5
 necessary that anything be written to
 you. For you yourselves know perfectly 2
 well that the day of the Lord comes
 like a thief in the night. While they 3
 are saying "Peace and safety!" then in a
 moment destruction falls upon them, like birth-
 pains on a woman who is with child; and escape
 there is none. But you, brethren, are not in 4
 darkness, that daylight should surprise you like a
 thief; for all of you are sons of Light and sons of the 5
 day. We belong neither to the night nor to darkness.

The Need of So then let us not sleep, like the rest 6
 a vigilant of the world, but let us keep awake and
 and sober be sober. For those who sleep, sleep at 7
 Life night, and those who drink freely, drink
 at night. But let us, belonging—as we do—to the 8
 day, be sober, putting on the breastplate of faith
 and love, and for a helmet the hope of salvation.
 For God has not pre-destined us to meet His 9
 anger, but to obtain salvation through our Lord
 Jesus Christ; who died on our behalf, so that 10
 whether we are awake or are sleeping we may
 share his Life. Therefore encourage one another, 11
 and let each one help to strengthen his friend, as
 in fact you do.

Conclusion

Various Exhortations Now we beg you, brethren, to show 12
 respect for those who labour among
 you and are your leaders in Christian
 work, and are your advisers; and to esteem them
 very highly in love for their work's sake. Be at 13
 peace among yourselves.

And we exhort you, brethren, admonish the unruly, 14
 comfort the timid, sustain the weak, and be patient
 towards all.

See to it that no one ever repays another with evil 15
 for evil; but always seek opportunities of doing
 good both to one another and to all the world.

Be always joyful. Be unceasing in prayer. In 16, 17, 18
 every circumstance of life be thankful; for this is
 God's will in Christ Jesus respecting you. Do not 19
 quench the Spirit. Do not think meanly of utterances
 of prophecy; but test all such, and retain hold of the 20
 good. Hold yourselves aloof from every form of evil. 21
 22

And may God Himself, who gives peace, make 23
 you entirely holy; and may your spirits, souls and
 bodies be preserved complete and be found blameless
 at the Coming of our Lord Jesus Christ. Faithful is 24
 He who calls you, and He will also perfect His
 work.

Farewell Brethren, pray for us. Greet all the 25, 26
 brethren with a holy kiss. I solemnly 27
 charge you in the Lord's name to have this Letter
 read to all the brethren.

May the grace of our Lord Jesus Christ be with 28
 you.

PAUL'S SECOND LETTER TO THE THESSALONIANS

Introduction

Greeting	Paul, Silas, and Timothy:	1	1
	To the Church of the Thessalonians which is in God our Father and the Lord Jesus Christ. May grace and peace be granted to you from God our Father and the Lord Jesus Christ.	2	
Reasons for Gratitude and Thanks-giving	Unceasing thanks are due from us to God on your behalf, brethren. They are appropriate because your faith is growing greatly, and the love of every one of you for all the others goes on increasing. It so increases that we ourselves make honourable mention of you among the Churches of God because of your patience and faith amid all your persecutions and amid the afflictions which you are enduring. For these are a plain token of God's righteous judgement, which has in view your being deemed worthy of admission to God's Kingdom, for the sake of which, indeed, you are sufferers. A plain token of God's righteous judgement, I say, since it is a righteous thing for Him to requite with affliction those who are now afflicting you; and to requite with rest you who are suffering affliction now—rest with us at the re-appearing of the Lord Jesus from Heaven, attended by His mighty angels. He will come in flames of fire to take vengeance on those who have no knowledge of God, and do not obey the Good News as to Jesus, our Lord. They will pay the penalty of eternal destruction, being banished from the presence of the Lord and from His glorious majesty, when He comes on that day to be glorified in His people and to be wondered at	3	4
The Coming of Christ as Vindicator and Judge		5	6
		7	8
		9	10

among all who have believed, including you—because you believed the testimony which we brought for your acceptance.

The Apostle's Prayer for his Readers It is with this view also that we continually pray to our God for you, asking that He will count you worthy of His call, and by His mighty power fully gratify your every desire for what is truly good and make your work of faith complete; in order that the name of our Lord Jesus may be glorified in you, and that you may be glorified in Him—so wonderful is the grace of our God and of the Lord Jesus Christ!

The Re-appearing of the Lord Jesus

Events which were to precede Christ's Return But with respect to the Coming of our Lord Jesus Christ and our being gathered to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled—either by any pretended spiritual revelation or by any message or letter claiming to have been sent by us—through fancying that the day of the Lord is now here. Let no one in any way deceive you, for that day cannot come without the coming of the apostasy first, and the appearing of the man of sin, the son of perdition, who sets himself against, and exalts himself above, every so-called 'god' or object of worship, and goes the length of taking his seat in the very temple of God, giving it out that he himself is God.

The coming Destruction of the Lawless one Do you not remember that while I was still with you I used to tell you all this? And now you know what restrains him, in order that his true character may be revealed at his appointed time. For lawlessness is already at work in secret; but only until the man who is now exercising a restraining influence is removed, and then the Lawless one will be revealed, whom the Lord Jesus will sweep away with the tempest of His anger, and utterly overwhelm by the awful splendour of His Coming.

An Outbreak of awful Wickedness The appearing of the Lawless one will be attended by various miracles and tokens and delusive marvels—for so Satan works—and by every kind of wicked deception for those who are on the way to perdition because they did not welcome into their hearts the love of the truth, so that they might be saved. And for this reason God sends them a misleading influence that they may believe the lie; in order that all may come under judgement who have refused to believe the truth and have taken pleasure in unrighteousness.

Thanksgiving and Exhortations

Renewed Thanksgiving And from us thanks are always due to God on your behalf—brethren whom the Lord loves—because God from the beginning has chosen you for salvation through the Spirit's sanctifying influence and your belief in the truth. To this blessing God has called you by our Good News, so that you may have a share in the glory of our Lord Jesus Christ.

An Exhortation and a Prayer So then, brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter. And may our Lord Jesus Christ Himself—and God our Father who has loved us and has given us in His grace eternal consolation and a bright hope—comfort your hearts and make you steadfast in every good work and word.

A Request for Prayer Finally, brethren, pray for us, asking that the Lord's Message may spread rapidly and its glory be displayed, as it was displayed among you; and that we may be delivered from wrong-headed and wicked men; for it is not everybody who has faith. But the Lord is faithful, and He will make you steadfast and will guard you from the Evil one. And we have confidence in the Lord in regard to you that you are doing, and will do, what we command. And may the Lord guide your

hearts into the love of God and into the patience of Christ.

The Duty of quiet, honest Work But, by the authority of the Lord, we 6 command you, brethren, to stand aloof from every brother whose life is disorderly and not in accordance with the teaching which all received from us. For you yourselves 7 know that it is your duty to follow our example. There was no disorder in our lives among you, nor did we eat any one's bread without paying for it, but 8 we laboured and toiled, working hard night and day in order not to be a burden to any of you. This was 9 not because we had not a claim upon you, but it arose from a desire to set you an example—for you to imitate us. For even when we were with you, we 10 laid down this rule for you: "If a man does not choose to work, neither shall he eat."

For we hear that there are some of you who live 11 disorderly lives and are mere idle busybodies. To 12 persons of that sort our injunction—and our command by the authority of the Lord Jesus Christ—is that they are to work quietly and eat their own honestly-earned bread.

But you, brethren, must not grow weary in the 13 path of duty; and if any one refuses to obey these 14 our written instructions, mark that man and hold no communication with him—so that he may be made to feel ashamed. And yet do not regard him as an 15 enemy, but caution him as a brother. And may the 16 Lord of peace Himself continually grant you peace in every sense. The Lord be with you all.

Conclusion

Farewell Blessing I Paul add the greeting with my own 17 hand, which is the credential in every letter of mine. This is my handwriting. May the grace of our Lord Jesus Christ be with you 18 all.

PAUL'S FIRST LETTER TO TIMOTHY

Greeting

Paul, an Apostle of Christ Jesus by the will of God our Saviour and Christ Jesus

our hope :

To Timothy, my own true son in the faith. May grace, mercy and peace be granted to you from God the Father and Christ Jesus our Lord.

**Timothy's
special Work
in Ephesus**

When I was on my journey to Macedonia I begged you to remain on in Ephesus that you might remonstrate with certain persons because of their erroneous teaching and the attention they bestow on mere fables and endless pedigrees, such as lead to controversy rather than to a true stewardship for God, which only exists where there is faith. And I make the same request now.

**Teachers
who were
false to
Christian
Truth**

But the end sought to be secured by exhortation is the love which springs from a pure heart, a clear conscience and a sincere faith. From these some have drifted away, and have wandered into empty words. They are ambitious to be teachers of the Law, although they do not understand either their own words or what the things are about which they make such confident assertions.

**The real
Purpose of
the Law**

Now we know that the Law is good, if a man uses it in the way it should be used, and remembers that a law is not enacted to control a righteous man, but for the lawless and rebellious, the irreligious and sinful, the godless and profane—for those who strike their fathers or their mothers, for murderers, fornicators, sodomites, slave-dealers, liars and false witnesses; and for whatever else is opposed to wholesome teaching and is not in accordance with

the Good News of the blessed God with which I have been entrusted.

The wonderful Mercy shown to Paul himself I am thankful to Him who made me 12 strong—even Christ Jesus our Lord—because He has judged me to be faithful and has put me into His service, though 13 I was previously a blasphemer and a persecutor and had been insolent in outrage. Yet mercy was shown me, because I had acted ignorantly, not having as yet believed; and the grace of our Lord came to 14 me in overflowing fulness, conferring faith on me and the love which is in Christ Jesus.

Why so great a Sinner was forgiven Faithful is the saying, and deserving of 15 universal acceptance, that Christ Jesus came into the world to save sinners; among whom I stand foremost. But 16 mercy was shown me in order that in me as the foremost of sinners Christ Jesus might display the fulness of His long-suffering patience as an example to encourage those who would afterwards be resting their faith on Him with a view to the Life of the Ages.

An Outburst of Praise Now to the immortal and invisible 17 King of the Ages, who alone is God, be honour and glory to the Ages of the Ages ! Amen.

Timothy exhorted and warned This is the charge which I entrust to 18 you, my son Timothy, in accordance with the inspired instructions concerning you which were given me long ago, that being equipped with them as your armour you may be continually fighting the good fight, holding fast 19 to faith and a clear conscience, which some have cast aside and have made shipwreck of their faith. Among these are Hymenaeus and Alexander, whom 20 I have delivered to Satan so that they may be taught not to blaspheme.

The Church is to pray for all the World I exhort then, first of all, that supplica- 1 2 tions, prayers, intercessions and thanksgivings be offered on behalf of all men; including kings and all who are in high 2

station, in order that we may live peaceful and tranquil lives with all godliness and gravity. This 3 is right, and is pleasing in the sight of God our Saviour, who is willing for all mankind to be saved 4 and come to a full knowledge of the truth. For 5 there is but one God and but one Mediator between God and men—Christ Jesus, Himself man; who gave 6 Himself as the redemption price for all—a fact testified to at its own appointed time, and of which 7 I have been appointed a herald and an Apostle (I am speaking the truth: it is not a fiction), a teacher of the Gentiles in faith and truth.

Men were to lead in Prayer; Women to dress modestly So then I would have the men every- 8 where pray, lifting to God holy hands which are unstained with anger or strife; and I would have the women dress be- 9 comingly, with modesty and self-control, not with plaited hair or gold or pearls or costly clothes, but—as befits women making 10 a claim to godliness—with the ornament of good works.

Woman's Subordination to Man A woman should quietly learn from 11 others with entire submissiveness. I do 12 not permit a woman to teach, nor have authority over a man, but she must remain silent. For Adam was formed first, and then 13 Eve; and Adam was not deceived, but his wife was 14 thoroughly deceived, and so became involved in transgression. Yet a woman will be brought safely 15 through childbirth if she and her husband continue to live in faith and love and growing holiness, with habitual self-restraint.

The Qualifications of a Christian Minister Faithful is the saying. "If any one is 1 3 eager to have the oversight of a Church, he desires a noble work." A minister 2 then must be a man of irreproachable character, true to his one wife, temperate, sober-minded, well-behaved, hospitable to strangers, and with a gift for teaching; not a hard drinker nor 3 given to blows; not selfish or quarrelsome or

covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the Church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good character with people outside the Church, lest he fall into reproach or a snare of the Devil.

The Qualifications of Deacons and Deaconesses Deacons, in the same way, must be men of serious demeanour, not double-tongued, nor addicted to much wine, nor greedy of base gain, but holding the secret truths of the faith with a clear conscience. And they must also be well-trying men, and when found to be of unblemished character then let them serve as deacons. Deaconesses, in the same way, must be sober-minded women, not slanderers, but in every way temperate and trustworthy.

A deacon must be true to his one wife, and rule his children and his own household wisely and well. For those who have filled the deacon's office wisely and well, are already gaining for themselves an honourable standing, and are acquiring great freedom of speech in proclaiming the faith which rests on Christ Jesus.

The Church of the ever-living God All this I write to you, though I am hoping before long to come to see you. But, for fear I may be hindered, I now write, so that you may have rules to guide you in dealing with God's household. For this is what the Church of the ever-living God is, and it is the pillar and foundation-stone of the truth. And, beyond controversy, great is the mystery of our religion—that Christ appeared in human form, had His claims justified by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up again into glory.

False Teachers on the Subjects of Marriage and Food Now the Spirit expressly declares that **1 4**
 in later times some will fall away from
 the faith, giving heed to deceiving spirits
 and the teachings of demons ; through the **2**
 hypocrisy of men who teach falsely and
 have their own consciences seared as
 with a hot iron ; forbidding people to marry, and **3**
 insisting on abstinence from foods which God has
 created to be partaken of, with thankfulness, by those
 who believe and have a clear knowledge of the truth.
 For everything that God has created is good, and **4**
 nothing is to be cast aside, if only it is received with
 thanksgiving. For it is made holy by the word of **5**
 God and by prayer.

Error to be faithfully rebuked If you warn the brethren of these **6**
 dangers you will be a good and faithful
 servant of Christ Jesus, inwardly feeding
 on the lessons of the faith and of the
 sound teaching of which you have been, and are,
 so close a follower. But worldly stories, fit only for **7**
 credulous old women, have nothing to do with.

Timothy urged to exercise spiritual Self-Discipline Train yourself in godliness. Exercise **8**
 for the body is not useless, but godliness
 is useful in every respect, possessing, as
 it does, the promise of Life now and of the
 Life which is soon coming. Faithful is **9**
 this saying and deserving of universal
 acceptance : and here is the motive of our toiling **10**
 and wrestling, because we have our hopes fixed on
 the ever-living God, who is the Saviour of all man-
 kind, and especially of believers.

Noble Conduct and untiring Zeal needful Command this and teach this. Let no **11, 1**
 one think slightly of you because you
 are a young man ; but in speech, conduct,
 love, faith and purity, be an example for
 your fellow Christians to imitate. Till I come, bestow **13**
 your attention on reading, exhortation and teaching.
 Do not be careless about the gifts with which you **14**
 are endowed, which were conferred on you through
 a divine revelation when the hands of the elders

were placed upon you. Habitually practise these 15 duties, and be absorbed in them ; so that your growing proficiency in them may be evident to all. Be 16 on your guard as to yourself and your teaching. Persevere in these things ; for by doing this you will make certain your own salvation and that of your hearers.

**Gentleness
in Rebuke** Never administer a sharp reprimand to 1 a man older than yourself ; but entreat him as if he were your father, and the younger men as brothers ; the elder women too as 2 mothers, and the younger women as sisters, with perfect modesty.

**Directions
as to
Widowed
Women** Honour widows who are really in need. 3 But if a widow has children or grand- 4 children, let these learn first to show piety towards their own homes and to prove their gratitude to their parents ; for this is well pleasing in the sight of God. A widow who is really in need, 5 friendless and desolate, has her hopes fixed on God, and continues at her supplications and prayers, night and day ; but a pleasure-loving widow is dead even 6 while still alive. Press these facts upon them, so 7 that they may live lives free from reproach. But if a 8 man makes no provision for those dependent on him, and especially for his own family, he has disowned the faith and is behaving worse than an unbeliever.

No widow is to be put on the roll who is under 9 sixty years of age. She must have been true to her 10 one husband, and well reported of for good deeds, as having brought up children, received strangers hospitably, washed the feet of God's people, given relief to the distressed, and devoted herself to good works of every kind.

But the younger widows you must not enrol ; for 11 as soon as they begin to chafe against the yoke of Christ, they want to marry, and they incur disapproval 12 for having broken their original vow. And at the 13 same time they also learn to be idle as they go round from house to house ; and they are not only idle, but

are gossips also and busybodies, speaking of things that ought not to be spoken of.

Unmarried Women I would therefore have the younger women marry, bear children, rule in domestic matters, and furnish the Adversary with no excuse for slander. For already some of them have gone astray, following Satan. If a believing woman has widows dependent on her, she should relieve their wants, and save the Church from being burdened—so that the Church may relieve the widows who are really in need.

Elders Let the Elders who perform their duties wisely and well be held worthy of double honour, especially those who labour in preaching and teaching. For the Scripture says, "YOU ARE NOT TO MUZZLE THE OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4); and the workman deserves his pay.

Never entertain an accusation against an Elder except on the evidence of two or three witnesses. Those who persist in sin reprove in the presence of all, so that it may also be a warning to the rest.

A solemn Appeal, and personal Advice I solemnly call upon you, in the presence of God and of Christ Jesus and of the elect angels, to carry out these instructions of mine without prejudice, and to do nothing from partiality. Do not ordain any one hastily; and do not be a partaker in the sins of others; keep *yourself* pure. (No longer be a water-drinker; but take a little wine for the sake of your digestion and your frequent ailments.)

Helps and Hindrances to a true Estimate of Character The sins of some men are evident to the world, leading the way to your estimate of their characters, but the sins of others lag behind. So also the right actions of some are evident to the world, and those that are not cannot remain for ever out of sight.

Slaves Let all who are under the yoke of slavery hold their own masters to be deserving of honour, so that the name of God and the Christian

teaching may not be spoken against. And those who 2
have believing masters should not be wanting in
respect towards them because they are their brethren,
but should serve them all the more willingly because
those who profit by the faithful service rendered are
believers and are friends.

False Teaching and its Results So teach and exhort. If any one is a 3
teacher of any other kind of doctrine, and
refuses assent to wholesome instructions—

those of our Lord Jesus Christ—and the
teaching that harmonizes with true godliness, he is 4
puffed up with pride and has no true knowledge, but
is crazy over discussions and controversies about
words which give rise to envy, quarrelling, revilings,
ill-natured suspicions, and persistent wranglings on 5
the part of people whose intellects are disordered
and they themselves blinded to all knowledge of the
truth ; who imagine that godliness means gain.

A Warning against Greed And godliness *is* gain, when associated 6
with contentment ; for we brought nothing 7
into the world, nor can we carry anything
out of it ; and if we have food and clothing, 8
with these we will be satisfied. But people who are 9
determined to be rich fall into temptation and a snare,
and into many unwise and pernicious ways which
sink mankind in destruction and ruin. For from 10
love of money all sort of evils arise ; and some have
so hankered after money as to be led astray from
the faith and be pierced through with countless
sorrows.

A stirring Appeal But you, O man of God, must flee from 11
these things ; and strive for uprightness,
godliness, good faith, love, fortitude, and
a forgiving temper. Exert all your strength in the 12
honourable struggle for the faith ; lay hold of the
Life of the Ages, to which you were called, when
you made your noble profession of faith before many
witnesses. I charge you—as in the presence of God 13
who gives life to all creatures, and of Christ Jesus
who at the bar of Pontius Pilate made a noble pro-

fession of faith—that you keep God's commandments 14
 stainlessly and without reproach till the Appearing
 of our Lord Jesus Christ. For, at its appointed time, 15
 this will be brought about by the blessed and only
 Sovereign, the King of kings and Lord of lords, who 16
 alone possesses immortality, dwelling in unapproach-
 able light, and whom no man has seen or can see.
 To Him be eternal honour and power! Amen.

**An Exhorta-
 tion to the
 rich** Impress on those who are rich in the 17
 present age that they must not be haughty
 nor set their hopes on riches—that un-
 stable foundation—but on God who pro-
 vides us richly with all things for our enjoyment.
 They must be beneficent, rich in noble deeds, open- 18
 handed and liberal; storing up for themselves that 19
 which shall be a solid foundation for the future, that
 they may lay hold of the Life which is Life indeed.

**Conclusion
 and Blessing** O Timothy, guard the truths entrusted 20
 to you, shunning irreligious and frivolous
 talk, and controversy with what is falsely
 called 'knowledge'; of which some have spoken 21
 boastfully in connexion with the true faith, and have
 erred.

Grace be with you all.

PAUL'S SECOND LETTER TO TIMOTHY

Greeting Paul, an Apostle of Christ Jesus, by the 1
will of God, for proclaiming the promise
of the Life which is in Christ Jesus: 1

To Timothy my dearly-loved child. May grace, 2
mercy and peace be granted to you from God the
Father and Christ Jesus our Lord.

An Expression of Gratitude I thank God, whom I serve with a pure 3
conscience—as my forefathers did—that
night and day I unceasingly remember
you in my prayers, being always mindful
of your tears, and longing to see you that I may 4
be filled with joy. For I recall the sincere faith 5
which is in your heart—a faith which dwelt first in
your grandmother Lois and then in your mother
Eunice, and, I am fully convinced, now dwells in
you also.

An Exhortation to fresh Zeal For this reason let me remind you to 6
rekindle God's gift which is yours through
the laying on of my hands. For the Spirit 7
which God has given us is not a spirit of
cowardice, but one of power and of love and of
sound judgement.

An Exhortation to Courage and Fortitude Do not be ashamed then to bear witness 8
for our Lord and for me His prisoner;
but rather share suffering with me in the
service of the Good News, strengthened
by the power of God. For He saved us and called 9
us with a holy call, not in accordance with our
deserts, but in accordance with His own purpose
and the free grace which He bestowed on us in
Christ Jesus before the commencement of the Ages,
but which has now been plainly revealed through 10
the Appearing of our Saviour, Christ Jesus. He has

put an end to death and has brought Life and Immortality to light through the Good News, of 11 which I have been appointed a preacher, Apostle and teacher, to the Gentiles. That indeed is the 12 reason why I suffer as I do. But I am not ashamed, for I know in whom my trust reposes, and I am confident that He has it in His power to keep what I have entrusted to Him safe until that day.

Christian Truth to be zealously guarded Provide yourself with an outline of the 13 sound teaching which you have heard from my lips, and be true to the faith and love which are in Christ Jesus. That 14 precious treasure which is in your charge, guard through the Holy Spirit who has His home in our hearts.

Phygelus, Hermogenes, Onesiphorus Of this you are aware, that all the 15 Christians in Roman Asia have deserted me: and among them Phygelus and Hermogenes. May the Lord show mercy 16 to the household of Onesiphorus; for many a time he cheered me and he was not ashamed of my chain. Nay, when he was here in Rome, he took great 17 pains to inquire where I was living, and at last he found me. (The Lord grant that he may obtain 18 mercy at His hands on that day!) And you yourself well know all the services which he rendered me in Ephesus.

Timothy urged to be diligent in Teaching You then, my child, must be strong in 1 **2** the grace that is in Christ Jesus. All that 2 you have been taught by me in the hearing of many witnesses, you must hand on to trusty men who shall themselves, in turn, be competent to instruct others also.

Exhortation to Patience and Concentration of Purpose As a good soldier of Christ Jesus accept 3 your share of suffering. Every one who 4 serves as a soldier keeps himself from becoming entangled in the world's business —so that he may satisfy the officer who enlisted him. And if any one takes part in an 5 athletic contest, he gets no prize unless he obeys the

rules. The harvestman who labours in the field must 6
be the first to get a share of the crop. Mark well 7
what I am saying: the Lord will give you discern-
ment in everything.

**The Encour-
agement
afforded by
Christ's Re-
surrection** Never forget that Jesus Christ has risen 8
from among the dead and is a descendant
of David, as is declared in the Good News
which I preach. For preaching the Good 9
News I suffer, and am even put in chains,
as if I were a criminal: yet the word of God is not
imprisoned. For this reason I endure all things for 10
the sake of God's own people; so that they also
may obtain salvation—even the salvation which is
in Christ Jesus—and with it eternal glory.

**The Cross
and the
Crown are
inseparably
connected** Faithful is the saying: 11
“If we died with Him, we shall also
live with Him;
“If we patiently endure pain, we shall 12
also share His Kingship;
“If we disown Him, He will also disown us;
“And even if *our* faith fails, He remains true—He 13
cannot prove false to Himself.”

**Disputes
about Words
are to be
avoided** Bring all this to men's remembrances, 14
solemnly charging them in the presence
of God not to waste time in wrangling
about mere words, a course which is
altogether unprofitable and tends only to the ruin of
the hearers.

**Hymenaeus
and Philetus** Earnestly seek to commend yourself to 15
God as a servant who, because of his
straightforward dealing with the word of
truth, has no reason to feel any shame. But from 16
irreligious and frivolous talk hold aloof, for those
who indulge in it will proceed from bad to worse
in impiety, and their teaching will spread like a 17
running sore. Hymenaeus and Philetus are men of
that stamp. In the matter of the truth they have 18
gone astray, saying that the Resurrection is already
past, and so they are overthrowing the faith of
some.

God's
Church
remains
unshaken

Yet God's solid foundation stands un- 19
moved, bearing this inscription,
"THE LORD KNOWS THOSE WHO REALLY
BELONG TO HIM" (Num. xvi. 5).

And this also,

"LET EVERY ONE WHO NAMES THE NAME OF THE
LORD RENOUNCE ALL WICKEDNESS" (Isa. xxvi. 13).

Two Sorts of
Christians

Now in a great house there are not 20
only articles of gold and silver, but also
others of wood and of earthenware; and
some are for specially honourable, and others for
common use. If therefore a man keeps himself clear 21
of these latter, he himself will be for specially
honourable use, consecrated, fit for the Master's
service, and fully equipped for every good work.

Timothy
to be
scrupulously
careful as
to his own
Conduct

Keep a strong curb, however, on your 22
youthful cravings; and strive for integrity,
good faith, love, peace, in company with
all who pray to the Lord with pure hearts.
But avoid foolish discussions with ignorant 23
men, knowing—as you do—that these lead
to quarrels; and a bondservant of the Lord must 24
not quarrel, but must be inoffensive towards all men,
a skilful teacher, and patient under wrongs. He 25
must speak in a gentle tone when correcting the
errors of opponents, in the hope that God will at
last give them repentance, for them to come to a
full knowledge of the truth and recover sober- 26
mindedness and freedom from the Devil's snare,
though they are now entrapped by him to do his
will.

Grievous
Times were
coming

But of this be assured: in the last days 1 3
grievous times will set in. For men will 2
be lovers of self, lovers of money, boastful,
haughty, profane. They will be dis-
obedient to parents, thankless, irreligious, destitute of 3
natural affection, unforgiving, slanderers. They will
have no self-control, but will be brutal, opposed to
goodness, treacherous, headstrong, self-important. 4
They will love pleasure instead of loving God, and 5

will keep up a make-believe of piety and yet live in defiance of its power. Turn away from people of this sort.

False Teachers who would meet with some Success Among them are included the men who 6 make their way into private houses and carry off weak women as their prisoners—women who, weighed down by the burden of their sins, are led by ever-changing caprice, and are always learning 7 something new, and yet are never able to arrive at real knowledge of the truth.

Their Hostility to the Truth And just as Jannes and Jambres with- 8 stood Moses, so also these false teachers withstand the truth—being, as they are, men of debased intellects, and of no real worth so far as faith is concerned. But they will 9 have no further success; for their folly will be as clearly manifest to all men, as that of the opponents of Moses came to be. But you have 10 **What Paul had suffered for Christ** intimately known my teaching, life, aims, faith, patience, love, resignation, and the 11 persecutions and sufferings which I have endured; the things which happened to me in Antioch, Iconium and Lystra. You know the persecutions I endured, and how the Lord delivered me out of them all. And indeed every one who is 12 determined to live a godly life as a follower of Christ Jesus will be persecuted. But bad men and impostors 13 will go on from bad to worse, misleading and being misled.

Timothy urged to be faithful to the Lessons of his Childhood But you must cling to the things which 14 you have learnt and have been taught to believe, knowing who your teachers were, and that from infancy you have known 15 the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture inspired by 16 God is useful both for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be 17

complete and may be perfectly equipped for every good work.

An Appeal for Zeal and Self-Restraint I solemnly implore you, in the presence 1 **4**
of God and of Christ Jesus who is about
to judge the living and the dead, and by
His Appearing and His Kingship: pro- 2

claim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher. For a time is coming 3
when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn away from listening to the 4
truth and will turn aside to fables.

But as for you, you must exercise habitual self- 5
control, and not live a self-indulgent life, but do the duty of an evangelist and fully discharge the obligations of your office.

Paul's own Work was now at an End I for my part am like a drink-offering 6
which is already being poured out; and the time for my departure is now close at hand. I have gone through the glorious 7
contest; I have run the race; I have guarded the faith. From this time onward there is reserved for 8
me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who love the thought of His Appearing.

The lonely Apostle longs to see Timothy Make an effort to come to me speedily. 9
For Demas has deserted me—loving, as 10
he does, the present age—and has gone to Thessalonica; Crescens has gone to Galatia, and Titus to Dalmatia. Luke is the only friend I now have with me. Call for Mark on your 11
way and bring him with you, for he is a great help to me in my ministry. Tychicus I have sent to 12
Ephesus.

When you come, bring with you the cloak which 13
I left behind at Troas at the house of Carpus, and the books, but especially the parchments.

Alexander the Metal Worker Alexander the metal-worker showed 14
bitter hostility towards me: the Lord will
requite him according to his doings. You 15
also should beware of him; for he has
violently opposed our preaching.

Paul's first Trial before Nero At my first defence I had no one at my 16
side, but all deserted me. May it not be
laid to their charge. The Lord, however, 17
stood by me and filled me with inward
strength, that through me the Message might be
fully proclaimed and that all the Gentiles might hear
it; and I was rescued from the lion's jaws. The 18
Lord will deliver me from every cruel attack and
will keep me safe in preparation for His heavenly
Kingdom. To Him be the glory until the Ages of
the Ages! Amen.

Farewell Greetings Greet Prisca and Aquila, and the house- 19
hold of Onesiphorus. Erastus stayed in 20
Corinth: Trophimus I left behind me at
Miletus, ill. Make an effort to come before winter. 21
Eubulus greets you, and so do Pudens, Linus,
Claudia, and all the brethren.

The Lord be with your spirit. Grace be with 22
you all.

PAUL'S LETTER TO TITUS

Greeting Paul, a bondservant of God and an **1 1**

Apostle of Jesus Christ for building up the faith of God's own people and spreading a full knowledge of the truths of religion, in hope of the **2**
Life of the Ages which God, who is never false to His word, promised before the commencement of the Ages. And at the appointed time He clearly **3**
made known His Message in the preaching with which I was entrusted by the command of God our Saviour:

To Titus my own true child in our common faith. **4**
May grace and peace be granted to you from God the Father and Christ Jesus our Saviour.

The Qualifications of a Christian Minister I have left you behind in Crete in order **5**
that you may set right the things which still require attention, and appoint Elders in every town, as I directed you to do;

wherever there is a man of blameless life, true to **6**
his one wife, having children who are themselves believers and are free from every reproach of profligacy or of stubborn self-will. For, as God's **7**
steward, a minister must be of blameless life, not over-fond of having his own way, not a man of a passionate temper nor a hard drinker, not given to blows nor greedy of gain, but hospitable to strangers, **8**
a lover of goodness, sober-minded, upright, saintly, self-controlled; holding fast to the faithful Message **9**
which he has received, so that he may be well qualified both to encourage others with sound teaching and to reply successfully to opponents.

The Troublers of the Church at Crete For there are many that spurn authority **10**
—idle, talkative and deceitful persons, who, for the most part, are adherents of the Circumcision. You must stop the **11**

mouths of such men, for they overthrow the faith of whole families, teaching what they ought not, just for the sake of making money. One of their own number—a Prophet who is a countryman of theirs—has said,

“Cretans are always liars, dangerous animals, idle gluttons.”

These False Teachers to be denounced This testimony is true. Therefore sternly denounce them, that they may be robust in their faith, and not give attention to Jewish legends and the maxims of men who turn their backs on the truth. To the pure everything is pure; but to the polluted and unbelieving nothing is pure, but on the contrary their very minds and consciences are polluted. They profess to know God; but in their actions they disown Him, and are detestable and disobedient men, and for any good work are utterly useless.

Duties of the aged But as for you, you must speak in a manner that befits wholesome teaching. Exhort aged men to be temperate, grave, sober-minded, robust in their faith, their love and their patience. In the same way exhort aged women to let their conduct be such as becomes consecrated persons. They must not be slanderers nor enslaved to wine-drinking. They must be teachers of what is right. They should school the young women to be affectionate to their husbands and to their children, to be sober-minded, pure in their lives, industrious in their homes, kind, submissive to their husbands, so that the Christian teaching may not be exposed to reproach.

Duties of younger Men and of Slaves In the same way exhort the younger men to be discreet, and above all make your own life a pattern of right conduct, having in your teaching no taint of insincerity, but a serious tone, and healthy language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us. Exhort slaves to be always obedient to

their owners, and to give them satisfaction in everything, not contradicting and not pilfering, but manifesting perfect fidelity and kind feeling, in order to bring honour to the teaching of our Saviour, God, in all things. 10

The Necessity of a pure and noble Life For the grace of God has displayed 11
itself with healing power to all mankind,
training us to renounce ungodliness and 12
all the pleasures of this world, and to
live sober, upright, and pious lives at the present
time, in expectation of the fulfilment of our blessed 13
hope—the Appearing in glory of our great God and
Saviour Jesus Christ; who gave Himself for us to 14
purchase our freedom from all iniquity, and purify
for Himself a people who should be specially His
own, zealous for doing good works.

Thus speak, exhort, reprove, with all impressiveness. 15
Let no one make light of your authority.

Submission to Rulers Remind people that they must submit 1 3
to the rulers who are in authority over
them; that they must obey the magistrates,
be prepared for every right action, not speak evil of 2
any one, nor be contentious, but yield unselfishly to
others and constantly manifest a forgiving spirit
towards all men.

An Appeal to sublime religious Experiences For there was a time when we also 3
were deficient in understanding, obstinate,
deluded, the slaves of various cravings
and pleasures, spending our lives in
malice and envy, hateful ourselves and hating one
another. But when the goodness of God our Saviour, 4
and His love to man, dawned upon us, not in consequence 5
of things which we, as righteous men, had
done, but as the result of His own mercy He saved us
by means of the bath of regeneration and the renewal
of our natures by the Holy Spirit, which He poured 6
out on us richly through Jesus Christ our Saviour; in 7
order that having been declared righteous through
His grace we might become heirs to the Life of the
Ages in fulfilment of our hopes.

**A Demand
for noble
Living** This is a faithful saying, and on these 8
various points I would have you insist
strenuously, in order that those who have
their faith fixed on God may be careful to
set an example of good actions. For these are not
only good in themselves, but are also useful to
mankind.

**Useless
Discussions** But hold yourself aloof from foolish controversies 9
and pedigrees and discussions and wrang-
ling about the Law, for they are useless
and vain.

**Unteachable
Offenders** After a first and second admonition, 10
have nothing further to do with any one
who will not be taught; for, as you know, 11
a man of that description has turned aside from the
right path and is a sinner self-condemned.

**Personal
Requests** After I have sent Artemas or Tychicus 12
to you, lose no time in joining me at
Nicopolis; for I have decided to pass the
winter there. Help Zenas the lawyer forward on his 13
journey with special care, and Apollos, so that they
may have all they require. And let our people too 14
learn to set a good example in following honest
occupations for the supply of their necessities, so that
they may not live useless lives.

**Farewell
Greetings** Every one here sends you greeting. 15
Greet the believers who hold us dear.
May grace be with you all.

PAUL'S LETTER TO PHILEMON

Greeting Paul, a prisoner for Jesus Christ, and 1
Timothy our brother: 2

To Philemon our dearly-loved fellow labourer— 2
and to our sister Apphia and our comrade Archippus 3
—as well as to the Church in your house. May grace 3
be granted to you all, and peace, from God our Father
and the Lord Jesus Christ.

**Thanks-
giving** I give continual thanks to my God 4
while making mention of you, my brother, 5
in my prayers, because I hear of your love 5
and of the faith which you have towards the Lord 6
Jesus and which you manifest towards all God's 6
people; praying as I do, that their participation in 6
your faith may result in others fully recognizing all 7
the right affection that is in us toward Christ. For 7
I have found great joy and comfort in your love, 7
because the hearts of God's people have been, and 7
are, refreshed through you, my brother.

Onesimus Therefore, though I might with Christ's 8
authority speak very freely and order you 8
to do what is fitting, it is for love's sake that—instead 9
of that—although I am none other than Paul the aged, 9
and am now also a prisoner for Christ Jesus, I entreat 10
you on behalf of my own child whose father I have 10
become while in my chains—I mean, Onesimus. 10
Formerly he was useless to you, but now—true 11
to his name—he is of great use to you and to me. 11

I am sending him back to you, though in so doing 12
I send part of myself. It was my wish to keep him 13
at my side for him to attend to my wants, as your 13
representative, during my imprisonment for the Good 13
News. Only I wished to do nothing without your 14
consent, so that this kind action of yours might not 14
be done under pressure, but might be a voluntary one.

For perhaps it was for this reason he was parted 15
from you for a time, that you might receive him
back wholly and for ever yours; no longer as a slave,
but as something better than a slave—a brother 16
peculiarly dear to me, and even dearer to you, both
as a servant and as a fellow Christian. If therefore 17
you regard me as a comrade, receive him as if he
were I myself.

And if he was ever dishonest or is in your debt, 18
debit me with the amount. I Paul write this with 19
my own hand—I will pay you in full. (I say nothing
of the fact that you owe me even your own self).
Yes, brother, do me this favour for the Lord's sake. 20
Refresh my heart in Christ.

I write to you in the full confidence that you will 21
meet my wishes, for I know you will do even more
than I say. And at the same time provide accommo- 22
dation for me; for I hope that through your prayers
I shall be permitted to come to you.

Farewell Greetings to you, my brother, from 23
Epaphras my fellow prisoner for the sake
of Christ Jesus; and from Mark, Aristarchus, Demas, 24
and Luke, my fellow workers.

May the grace of our Lord Jesus Christ be with 25
the spirit of every one of you.

THE LETTER TO THE HEBREWS

Introduction. Christ's Superiority to Prophets and Angels

God has spoken to Man in and through Christ

God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the Universe, and through whom He made the Ages. He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high, having become as far superior to the angels as the Name He possesses by inheritance is more excellent than theirs.

Christ is the Son, Angels are mere Servants of God

For to which of the angels did God ever say,
"MY SON ART THOU ;
I HAVE THIS DAY BECOME THY FATHER" (Ps. ii. 7) ;

and again,
"I WILL BE A FATHER TO HIM,
AND HE SHALL BE MY SON" (2 Sam. vii. 14) ?

But speaking of the time when He once more brings His Firstborn into the world, He says,
"AND LET ALL GOD'S ANGELS WORSHIP HIM"
(Deut. xxxii. 43, LXX. ; Ps. xcvi. 7, LXX.).

Moreover of the angels He says,
"HE CHANGES HIS ANGELS INTO WINDS,
AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE" (Ps. civ. 4).

But of His Son, He says,
"THY THRONE, O GOD, IS FOR EVER AND FOR EVER,

AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE
OF ABSOLUTE JUSTICE.

THOU HAST LOVED RIGHTEOUSNESS AND HATED 9
LAWLESSNESS ;

THEREFORE GOD, THY GOD, HAS ANOINTED THEE
WITH THE OIL OF GLADNESS BEYOND THY COM-
PANIONS" (Ps. xlv. 6, 7).

It is also of His Son that God says, 10

"THOU, O LORD, IN THE BEGINNING DIDST LAY
THE FOUNDATIONS OF THE EARTH,
AND THE HEAVENS ARE THE WORK OF THY
HANDS.

THE HEAVENS WILL PERISH, BUT THOU RE- 11
MAINEST ;

AND THEY WILL ALL GROW OLD LIKE A GARMENT,
AND, AS THOUGH THEY WERE A MANTLE, THOU 12
WILT ROLL THEM UP ;

YES, LIKE A GARMENT, AND THEY WILL UNDERGO
CHANGE.

BUT THOU ART THE SAME,
AND THY YEARS WILL NEVER COME TO AN END" 13
(Ps. cii. 25-27).

To which of the angels has He ever said, 13

"SIT AT MY RIGHT HAND

TILL I MAKE THY FOES A FOOTSTOOL FOR THY
FEET" (Ps. cx. 1) ?

Are not all angels spirits that serve Him—whom 14
He sends out to render service for the benefit of those
who, before long, will inherit salvation ?

The Peril of Disobedience to the Saviour's Message For this reason we ought to pay the 1 2
more earnest heed to the things which we
have heard, for fear we should drift away
from them. For if the message delivered 2
through angels proved to be true, and
every transgression and act of disobedience met with
just retribution, how shall *we* escape if we are 3
indifferent to a salvation as great as that now offered
to us ? This, after having first of all been announced
by the Lord Himself, had its truth made sure to us
by those who heard Him, while God corroborated 4

their testimony by signs and marvels and various miracles, and by gifts of the Holy Spirit distributed in accordance with His own will.

Jesus,
because of
His Death,
is now
crowned
with Glory

It is not to angels that God has assigned 5
the sovereignty of that coming world, of
which we speak. But, as we know, a 6
writer has solemnly said,

“HOW POOR A CREATURE IS MAN, AND
YET THOU DOST REMEMBER HIM,
AND A SON OF MAN, AND YET THOU DOST COME
TO HIM !

THOU HAST MADE HIM ONLY A LITTLE INFERIOR 7
TO THE ANGELS ;

WITH GLORY AND HONOUR THOU HAST CROWNED
HIM,

AND HAST SET HIM TO GOVERN THE WORKS OF
THY HANDS.

THOU HAST PUT EVERYTHING IN SUBJECTION 8
UNDER HIS FEET ” (Ps. viii. 4-6).

For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see the universe subject to him. But Jesus— 9
who was made a little inferior to the angels in order that through God’s grace He might taste death for every human being—we already see wearing a crown of glory and honour because of His having suffered death.

Man’s divine
Brother
made
perfect
through
Suffering

For it was fitting that He for whom, 10
and through whom, all thing exist, after
He had brought many sons to glory,
should perfect by suffering the Prince
Leader who had saved them. For both 11

He who sanctifies and those whom He is
sanctifying have all one Father ; and for this reason
He is not ashamed to speak of them as His brothers ;
as when He says :

“ I WILL PROCLAIM THY NAME TO MY BROTHERS ;
IN THE MIDST OF THE CONGREGATION I WILL
HYMN THY PRAISES ” (Ps. xxii. 22) ;

and again,

12

13

“AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES
IN GOD” (Ps. xviii. 2 ; Isa. xii. 2) ;
and again,

“HERE AM I, AND HERE ARE THE CHILDREN GOD
HAS GIVEN ME” (Isa. viii. 18).

Our High Priest Him-
self suffered
and died

Since then the children referred to are 14
all alike sharers in perishable human
nature, He Himself also, in the same way,
took on Him a share of it, in order that
through death He might render powerless him who
had authority over death, that is, the Devil, and might 15
set at liberty all those who through fear of death had
been subject to lifelong slavery. For assuredly it is 16
not to angels that He is continually reaching a
helping hand, but it is to the descendants of Abraham.
And for this purpose it was necessary that in all 17
respects He should be made to resemble His brothers,
so that He might become a compassionate and
faithful High Priest in things relating to God, in
order to atone for the sins of the people. For inas- 18
much as He has Himself felt the pain of temptation
and trial, He is also able instantly to help those who
are tempted and tried.

Therefore, holy brethren, sharers with 1 3
others in a heavenly invitation, fix your
thoughts on Jesus, the Apostle and High
Priest whose followers we profess to be.

How faithful He was to Him who appointed Him, 2
just as Moses also was faithful in all God's house !
For Jesus has been counted worthy of greater glory 3
than Moses, in so far as he who has built a house has
higher honour than the house itself. For every house
has had a builder, and the builder of all things is God. 4

Moreover, Moses was faithful in all 5
God's house as a servant in delivering
the message given him to speak ; but 6

Christ was faithful as a Son having
authority over God's house, and we are that house,
if we hold firm to the End the boldness and the hope
which we boast of as ours.

A Warning For this reason—as the Holy Spirit 7
against warns us,
Unbelief and “TO-DAY, IF YOU HEAR HIS VOICE,
Disobedience DO NOT HARDEN YOUR HEARTS AS 8
 YOUR FOREFATHERS DID IN THE TIME OF THE
 PROVOCATION,
 ON THE DAY OF THE TEMPTATION IN THE
 DESERT,
 WHERE YOUR FOREFATHERS SO SORELY TRIED 9
 MY PATIENCE AND SAW ALL THAT I DID
 DURING FORTY YEARS. THEREFORE I WAS 10
 GREATLY GRIEVED WITH THAT GENERATION,
 AND I SAID, ‘THEY ARE EVER GOING ASTRAY IN
 HEART,
 AND HAVE NOT LEARNT TO KNOW MY PATHS.’
 AS I SWORE IN MY ANGER, 11
 THEY SHALL NOT BE ADMITTED TO MY REST”
 (Ps. xcv. 7-11)—

see to it, brethren, that there is never in any one 12
 of you—as perhaps there may be—a sinful and un-
 believing heart, manifesting itself in revolt from the
 ever-living God.

The On the contrary encourage one another, 13
Necessity of day after day, so long as To-day lasts, so
Fidelity to that not one of you may be hardened
the very End through the deceitful character of sin.
 For we have, all alike, become sharers with Christ, 14
 if we really hold our first confidence firm to the
 End; seeing that the warning still comes to us. 15
 “TO-DAY, IF YOU HEAR HIS VOICE,
 DO NOT HARDEN YOUR HEARTS AS YOUR FORE-
 FATHERS DID IN THE TIME OF THE PROVO-
 CATION” (Ps. xcv. 7).

A Lesson For who were they that heard, and yet 16
from Jewish provoked God? Was it not the whole of
History the people who had come out of Egypt
 under the leadership of Moses? And 17
 with whom was God so greatly grieved for forty
 years? Was it not with those who had sinned, and
 whose dead bodies fell in the Desert? And to whom 18

did He swear that they should not be admitted to His rest, if it was not to those who were disobedient? And so we see that it was owing to lack of faith 19 that they could not be admitted.

We enter the heavenly Canaan through Faith

Therefore let us be on our guard lest 1 4 perhaps, while He still leaves us a promise of being admitted to His rest, some one of you should be found to have fallen short of it. For Good News has been 2 brought to us as truly as to them; but the message they heard failed to benefit them, because they were not one in faith with those who gave heed to it. We who have believed are soon to be admitted to 3 the true rest; as He has said,

“AS I SWORE IN MY ANGER,

THEY SHALL NOT BE ADMITTED TO MY REST”

(Ps. xcv. 11),

although God's works had been going on ever since the creation of the world. For, as we know, when 4 speaking of the seventh day He has used the words, “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS” (Gen. ii. 2); and He has also declared, 5 “THEY SHALL NOT BE ADMITTED TO MY REST”

(Ps. xcv. 11).

The Possession of Palestine did not exhaust the Promise

Since, then, it is still true that some will 6 be admitted to that rest, and that because of disobedience those who formerly had Good News proclaimed to them were not admitted, He again definitely mentions a 7 certain day, “To-day,” saying long afterwards, by David's lips, in the words already quoted,

“TO-DAY, IF YOU HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS” (Ps. xcv. 7).

For if Joshua had given them the true rest, we 8 should not afterwards hear God speaking of another still future day. It follows that there still remains 9 a sabbath rest for the people of God. For He who 10 has been admitted to His rest, has rested from His works as God did from His.

An Appeal to the Warnings contained in God's Message Let it then be our earnest endeavour to 11
be admitted to that rest, so that no one
may perish through following the same
example of unbelief. For God's Message 12
is full of life and power, and is keener
than the sharpest two-edged sword. It

pierces even to the severance of soul from spirit, and
penetrates between the joints and the marrow, and it
can discern the secret thoughts and purposes of the
heart. And no created thing is able to escape its scrutiny; 13
but everything lies bare and completely exposed before
the eyes of Him with whom we have to do.

The keen Sympathy of our great High Priest Inasmuch, then, as we have in Jesus, 14
the Son of God, a great High Priest who
has passed into Heaven itself, let us hold
firmly to our profession of faith. For we 15
have not a High Priest who is unable to feel for us
in our weaknesses, but one who was tempted in
every respect just as we are tempted, and yet
did not sin. Therefore let us come boldly to the 16
throne of grace, that we may receive mercy and
find grace to help us in our times of need.

High Priests must themselves be human For every High Priest is chosen from 1 5
among men, and is appointed to act on
behalf of men in matters relating to God,
in order to offer both gifts and sin-
offerings, and must be one who is able to bear 2
patiently with the ignorant and erring, because he
himself also is beset with infirmity. And for this 3
reason he is required to offer sin-offerings not only
for the people but also for himself.

High Priests are appointed by God And no one takes this honourable 4
office upon himself, but only accepts it
when called to it by God, as Aaron was.
So Christ also did not claim for Himself 5
the honour of being made High Priest, but was
appointed to it by Him who said to Him,

"MY SON ART THOU :

I HAVE TO-DAY BECOME THY FATHER" (Ps. ii. 7);
as also in another passage He says, 6

“THOU ART A PRIEST FOR EVER,
BELONGING TO THE ORDER OF MELCHIZEDEK”

(Ps. cx. 4).

The Prayers and Tears of the Man Jesus For Jesus during His earthly life offered 7
up prayers and entreaties, crying aloud
and weeping as He pleaded with Him
who was able to bring Him in safety out
of death, and He was delivered from the terror from
which He shrank. Although He was God's Son, yet 8
He learned obedience from the sufferings which
He endured; and so, having been made perfect, He 9
became to all who obey Him the source and giver of
eternal salvation. For God Himself addresses Him 10
as a High Priest for ever, belonging to the order
of Melchizedek.

These Hebrew Christians had gone backward Concerning Him we have much to say, 11
and much that it would be difficult to
make clear to you, since you have become
so dull of apprehension. For although, 12
considering the long time you have been
believers, you ought now to be teachers of others,
you really need some one to teach you over again
the very rudiments of the truths of God, and you
have come to require milk instead of solid food. By 13
people who live on milk I mean those who are
imperfectly acquainted with the teaching concerning
righteousness. Such persons are mere babes. But 14
solid food is for adults—that is, for those who
through constant practice have their spiritual
faculties carefully trained to distinguish good from
evil.

An Appeal for manly Progress Therefore leaving elementary instruction 1 6
about the Christ, let us advance to mature
manhood and not be continually re-laying
a foundation of repentance from lifeless
works and of faith in God, or of teaching about 2
ceremonial washings, the laying on of hands, the
resurrection of the dead, and the last judgement.
And advance we will, if God permits us to 3
do so.

A solemn Warning For it is impossible, in the case of those 4
 who have once for all been enlightened,
 and have tasted the sweetness of the
 heavenly gift, and have been made partakers of
 the Holy Spirit, and have realized how good the 5
 word of God is and how mighty are the powers of
 the coming Age, and then fell away—it is impossible, 6
 I say, to keep bringing them back to a new re-
 pentance, for, to their own undoing, they are
 repeatedly crucifying the Son of God afresh and
 exposing Him to open shame. For land which has 7
 drunk in the rain that often falls upon it, and brings
 forth vegetation useful to those for whose sakes,
 indeed, it is tilled, has a share in God's blessing.
 But if it only yields a mass of thorns and briers, it is 8
 considered worthless, and is in danger of being
 cursed, and in the end will be destroyed by fire.

A confident Expectation of better Things But we, even while we speak in this 9
 tone, have a happier conviction concern-
 ing you, my dearly-loved friends—a con-
 viction of things which point towards
 salvation. For God is not unjust so that He is 10
 unmindful of your labour and of the love which you
 have manifested towards Himself in having rendered
 services to His people and in still rendering them.
 But we long for each of you to continue to manifest 11
 the same earnestness, with a view to your enjoying
 fulness of hope to the very End; so that you may not 12
 become half-hearted, but be imitators of those who
 through faith and patient endurance are now heirs
 to the promises.

God's Promises inspire infinite Hope For when God gave the promise to 13
 Abraham, since He had no one greater
 to swear by, He swore by Himself, saying, 14
 "ASSUREDLY I WILL BLESS YOU AND
 BLESS YOU,

I WILL INCREASE YOU AND INCREASE YOU "

(Gen. xxii. 16, 17).

And so, as the result of patient waiting, our fore- 15
 father obtained what God had promised. For men 16

swear by what is greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute. In the same way, since 17 it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order that, 18 through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement—we who, for safety, have hastened to lay hold of the hope set before us. That 19 hope we have as an anchor of the soul—an anchor that can neither break nor drag. It passes in behind the veil, where Jesus has entered as a forerunner 20 on our behalf, having become, like Melchizedek, a High Priest for ever.

Jesus a High Priest like Melchizedek For this man, Melchizedek, King of 1 7 Salem and priest of the Most High God—he who, when Abraham was returning after defeating the kings, met him and pronounced a blessing on him—to whom also 2 Abraham presented a tenth part of all—being first, as his name signifies, King of righteousness, and secondly King of Salem, that is, King of peace: 3 with no father or mother, and no record of ancestry: 3 having neither beginning of days nor end of life, but made a type of the Son of God—this man Melchizedek remains a priest for ever.

Melchizedek's Greatness. His Superiority to Abraham Now think how great this priest-king 4 must have been to whom Abraham the patriarch gave a tenth part of the best of the spoil. And those of the descendants 5 of Levi who receive the priesthood are authorized by the Law to take tithes from the people, that is, from their brethren, though these have sprung from Abraham. But, in this instance, 6 one who does not trace his origin from them takes tithes from Abraham, and pronounces a blessing on him to whom the promises belong. And beyond all 7 dispute it is always the inferior who is blessed by the superior.

Moreover here frail mortal men receive 8
 Levi, as it were, paid him tithes tithes: there one receives them about whom there is evidence that he is alive. And Levi too—if I may so speak—pays 9
 tithes through Abraham: for Levi was yet in the loins 10
 of his forefather when Melchizedek met Abraham.

The Imperfection of the Jewish Priesthood Now if the crowning blessing was 11
 attainable by means of the Levitical priesthood—for as resting on this foundation the people received the Law, to which they are still subject—what further need was there for a Priest of a different kind to be raised up belonging to the order of Melchizedek instead of being said to belong to the order of Aaron? For when the priesthood 12
 changes, a change of Law also of necessity takes place.

Jesus did not belong to the Tribe of Levi He, however, to whom that prophecy 13
 refers is associated with a different tribe, not one member of which has anything to do with the altar. For it is undeniable 14
 that our Lord sprang from Judah, a tribe of which Moses said nothing in connexion with priests. And 15
 this is still more abundantly clear when we read that it is as belonging to the order of Melchizedek that a priest of a different kind is to arise, and hold His 16
 office not in obedience to any temporary Law, but by virtue of an indestructible Life. For the words 17
 are in evidence,

“THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK” (Ps. cx. 4).

The Jewish Priesthood superseded On the one hand we have here the 18
 abrogation of an earlier code because it was weak and ineffective—for the Law 19
 brought no perfect blessing—but on the other hand we have the bringing in of a new and better hope by means of which we draw near to God.

Christ's Priesthood has been made sure to Him by God And since it was not without an oath 20
 being taken—for these men hold office without any oath having been taken, but 21
 He holds it attested by an oath from Him who said to Him, “THE LORD HAS SWORN

AND WILL NOT RECALL HIS WORDS, THOU ART A PRIEST FOR EVER" (Ps. cx. 4)—so much the more 22 also is the Covenant of which Jesus has become the guarantor, a better covenant.

Christ the one Priest who never dies And they have been appointed priests 23 many in number, because death prevents their continuance in office: but He, be- 24 cause He continues for ever, has a priesthood which does not pass to any successor. Hence too He is able to save to the uttermost those 25 who come to God through Him, seeing that He ever lives to plead for them.

The sinless and perfect Son of God Moreover we needed just such a High 26 Priest as this—holy, guileless, undefiled, far removed from sinful men and exalted above the heavens; who, unlike other 27 High Priests, is not under the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; for this latter thing He did once for all when He offered up Himself. For the Law constitutes men High Priests 28 —men with all their infirmity—but the utterance of the oath, which came later than the Law, constitutes High Priest a Son who has been made for ever perfect.

Christ's High Priesthood and the new Covenant

A heavenly, not an earthly Priesthood Now in connexion with what we have 1 8 been saying the chief point is that we have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens, and ministers in the 2 Holy place and in the true tabernacle which not man, but the Lord pitched.

The Mosaic System a dim Shadow of spiritual Realities Every High Priest, however, is ap- 3 pointed to offer both bloodless gifts and sacrifices. Therefore this High Priest also must have some offering to present. If 4 then He were still on earth, He would not

be a Priest at all, since here there are already those who present the offerings in obedience to the Law, and serve a copy and type of the heavenly things, 5 just as Moses was divinely instructed when about to build the tabernacle. For God said, "SEE THAT YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN YOU ON THE MOUNTAIN" (Exod. xxv. 40). But, as a matter of fact, the ministry which 6 Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.

A new and spiritual Covenant was promised For if that first Covenant had been free 7 from imperfection, there would have been no attempt to introduce another. For, 8 being dissatisfied with His people, God says,

" 'THERE ARE DAYS COMING,' SAYS THE LORD,
 'WHEN I WILL ESTABLISH WITH THE HOUSE OF
 ISRAEL AND WITH THE HOUSE OF JUDAH A
 NEW COVENANT—

A COVENANT UNLIKE THE ONE WHICH I MADE 9
 WITH THEIR FOREFATHERS

ON THE DAY WHEN I TOOK THEM BY THE HAND
 TO LEAD THEM OUT FROM THE LAND OF
 EGYPT;

FOR THEY WOULD NOT REMAIN FAITHFUL TO
 THAT.'

'SO I TURNED FROM THEM,' SAYS THE LORD.

'BUT THIS IS THE COVENANT THAT I WILL 10
 COVENANT WITH THE HOUSE OF ISRAEL

AFTER THOSE DAYS,' SAYS THE LORD:

'I WILL PUT MY LAWS INTO THEIR MINDS

AND WILL WRITE THEM UPON THEIR HEARTS.

AND I WILL INDEED BE THEIR GOD

AND THEY SHALL BE MY PEOPLE.

AND THERE SHALL BE NO NEED FOR THEM TO 11
 TEACH EACH ONE HIS FELLOW CITIZEN

AND EACH ONE HIS BROTHER, SAYING, KNOW THE
 LORD.

FOR ALL WILL KNOW ME

FROM THE LEAST OF THEM TO THE GREATEST;
BECAUSE I WILL BE MERCIFUL TO THEIR WRONG- 12
DOINGS,
AND THEIR SINS I WILL REMEMBER NO LONGER'''

(Jer. xxxi. 31-34).

By using the words, "a new Covenant," He has 13
made the first one obsolete; but whatever is decaying
and showing signs of old age is not far from dis-
appearing altogether.

A Description of the earthly Sanctuary Now even the first Covenant had regu- 1 9
lations for divine worship, and had also its
sanctuary—a sanctuary belonging to this
world. For a sacred tent was constructed 2
—the outer one, in which were the lamp and the
table and the presented loaves; and this is called the
Holy place. And behind the second veil was a sacred 3
tent called the Holy of holies. This had a censer of 4
gold, and the ark of the Covenant lined with gold
and completely covered with gold, and in it were
a gold vase which held the manna, and Aaron's
rod which budded and the tables of the Covenant.
And above the ark were the Cherubim denoting 5
God's glorious presence and overshadowing the
Mercy-seat. But I cannot now speak about all
these in detail.

The innermost Sanctuary of Heaven was not yet open These arrangements having long been 6
completed, the priests, when conducting
the divine services, continually enter the
outer tent. But into the second, the High 7
Priest goes only on one day of the year,
and goes alone, taking with him blood,
which he offers on his own behalf and on account
of the sins which the people have ignorantly com-
mitted. And the lesson which the Holy Spirit teaches 8
is this—that the way into the true Holy place is not
yet open so long as the outer tent still remains in
existence. And this is a figure—for the time now 9
present—answering to which both gifts and sacrifices
are offered, unable though they are to give com-
plete freedom from sin to him who ministers.

For their efficacy depends only on meats and 10
drinks and various washings, ceremonies pertaining
to the body and imposed until a time of reformation.

But our great High Priest was already behind the Veil 11
the blessings that are soon to come by
means of the greater and more perfect
Tent of worship, a tent which has not
been built with hands—that is to say
does not belong to this material creation

—and once for all entered the Holy place, taking 12
with Him not the blood of goats and calves, but
His own blood, and thus procuring eternal redemp-
tion for us.

The cleansing Power of Christ's Blood 13
For if the blood of goats and bulls 13
and the ashes of a heifer sprinkling
those who have contracted defilement
make them holy so as to bring about
ceremonial purity, how much more cer- 14
tainly shall the blood of Christ, who strengthened
by the eternal Spirit offered Himself to God, free
from blemish, purify your consciences from lifeless
works for you to serve the ever-living God?

The new Covenant owes its Validity to Christ's Death 15
And because of this He is the negotiator 15
of a new covenant, in order that, since
a life has been given in atonement for
the offences committed under the first
Covenant, those who have been called
may receive the eternal inheritance which
has been promised to them. For where there is 16
a legal 'will,' there must also be a death brought
forward in evidence—the death of him who made it.
And a will is only of force in the case of a deceased 17
person, being never of any avail so long as he who
made it lives.

Sin requires the Surrender of some Life 18
Accordingly we find that the first Cove- 18
nant was not inaugurated without blood.
For when Moses had proclaimed to all 19
the people every commandment contained
in the Law, he took the blood of the calves and of the
goats, and with them water, scarlet wool and hyssop,

and sprinkled both the book itself and all the people, saying, 20

“THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU” (Exod. xxiv. 8).

And in the same way he also sprinkled blood upon 21 the Tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in 22 obedience to the Law everything is sprinkled with blood, and that apart from the outpouring of blood there is no remission of sins.

Christ's one Sacrifice does away with Sin It was needful therefore that the copies 23 of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices. For not into a Holy place built by 24 men's hands—a mere copy of the reality—did Christ enter, but He entered Heaven itself, now to appear in the presence of God on our behalf. Nor did He enter 25 for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the Holy place, year after year, taking with him blood not his own. In that case Christ would have needed to 26 suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself.

Death is always followed by Judgement And since it is reserved for all mankind 27 once to die, and afterwards to be judged; so the Christ also, having been once offered 28 in sacrifice in order that He might bear the sins of many, will appear a second time, separated from sin, to those who are eagerly expecting Him, to make their salvation complete.

The Mosaic Sacrifices were of small Value For, since the Law exhibits only an 1 10 outline of the blessings to come and not a perfect representation of the things themselves, the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those

who draw near. For then would not the sacrifices 2
have ceased to be offered, because the consciences of
the worshippers—who in that case would now have
been cleansed once for all—would no longer be
burdened with sins? But in those sacrifices sins 3
are recalled to memory year after year. For it is 4
impossible for the blood of bulls and goats to take
away sins.

It is the
Surrender
of Man's
Will that
God wants

That is why, when He comes into the
world, He says,

"SACRIFICE AND OFFERING THOU HAST
NOT DESIRED,
BUT A BODY THOU HAST PREPARED FOR
ME.

IN WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS 6
THOU HAST TAKEN NO PLEASURE.

THEN I SAID, 'I HAVE COME—IN THE ROLL OF THE 7
BOOK IT IS WRITTEN CONCERNING ME—
TO DO THY WILL, O GOD'" (Ps. xl. 6-8).

After saying the words I have just quoted, "SACRI- 8
FICES AND OFFERINGS OF WHOLE BURNT-OFFERINGS
AND SIN-OFFERINGS THOU HAST NOT DESIRED OR
TAKEN PLEASURE IN"—all such being offered in
obedience to the Law—He then adds, "I HAVE COME 9
TO DO THY WILL." He does away with the first
in order to establish the second. It is through that 10
divine will that we have been set free from sin,
through the offering of Jesus Christ as our sacrifice
once for all.

Christ's one
Sacrifice is
of eternal
Efficacy

And while every priest stands minis- 11
tering, day after day, and constantly
offering the same sacrifices—though such
can never rid us of our sins—this Priest, 12
on the contrary, after offering for sins a single sacri-
fice of perpetual efficacy, took His seat at God's right
hand, waiting from that time onward until His 13
enemies be put as a footstool under His feet. For 14
by a single offering He has for ever completed
the blessing for those whom He is setting free
from sin.

The new
Covenant
is written
on Men's
Hearts

And the Holy Spirit also gives us His 15
testimony; for when He had said,

“ ‘THIS IS THE COVENANT THAT I WILL 16
MAKE WITH THEM

AFTER THOSE DAYS,’ SAYS THE LORD :

‘ I WILL PUT MY LAWS UPON THEIR HEARTS

AND WILL WRITE THEM ON THEIR MINDS ’ ”

(Jer. xxxi. 33, 34);

He adds,

17

“ AND THEIR SINS AND OFFENCES I WILL REMEMBER
NO LONGER.”

But where these have been forgiven no further 18
offering for sin is required.

Exhortations based on the new Covenant

The
Privilege of
entering
God's im-
mediate
Presence

Since then, brethren, we have free 19
access to the Holy place through the
blood of Jesus, by the new and ever-living 20
way which He opened up for us through
the rending of the veil—that is to say, of
His earthly nature—and since we have a 21
great Priest who has authority over the house of God,
let us draw near with sincerity and unfaltering faith, 22
having had our hearts sprinkled, once for all, from
consciences oppressed with sin, and our bodies
bathed in pure water. Let us hold firmly to an 23
unflinching avowal of our hope, for He is faithful
who gave us the promises. And let us bestow thought 24
on one another with a view to arousing one another
to brotherly love and right conduct; not neglecting 25
—as some habitually do—to meet together, but
encouraging one another, and doing this all the more
since you can see the day of Christ approaching.

The awful
Guilt of
deliberate
Apostasy

For if we wilfully persist in sin after 26
having received the full knowledge of the
truth, there no longer remains in reserve
any other sacrifice for sins. There 27
remains nothing but a certain awful expectation of
judgement, and the fury of a fire which before long
will devour the enemies of the truth. Any one who 28

bids defiance to the Law of Moses is put to death without mercy on the testimony of two or three witnesses. How much severer punishment, think 29 you, will he be held to deserve who has trampled under foot the Son of God, has not regarded as holy that Covenant-blood with which he was set free from sin, and has insulted the Spirit from whom comes grace? For we know who it is that has said, 30 "VENGEANCE BELONGS TO ME: I WILL PAY BACK" (Deut. xxxii. 35); and again, "THE LORD WILL BE HIS PEOPLE'S JUDGE" (Deut. xxxii. 36). It is an awful 31 thing to fall into the hands of the ever-living God.

But continually recall to mind the days 32 **A cheering Appeal to the Past** now past, when on being first enlightened you went through a great conflict and many sufferings. This was partly through 33 allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated. For you not only showed 34 sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain.

The Nearness of Reward or Retribution Therefore do not cast from you your 35 confident hope, for it will receive a vast reward. For you stand in need of patient 36 endurance, so that, as the result of having done the will of God, you may receive the promised blessing. For there is still but a short time and then

"THE COMING ONE WILL COME AND WILL NOT DELAY.

BUT IT IS BY FAITH THAT MY RIGHTEOUS SER- 38 VANT SHALL LIVE;

AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE IN HIM" (Hab. ii. 3, 4).

But we are not people who shrink back and 39 perish, but are among those who believe and gain possession of their souls.

Faith and its ancient Heroes

The Nature of Faith Now faith is a well-grounded assurance 1 **11**
of that for which we hope, and a con-
viction of the reality of things which we
do not see. For by it the saints of old won God's 2
approval. Through faith we understand that the 3
worlds came into being, and still exist, at the com-
mand of God, so that what is seen does not owe
its existence to that which is visible (Gen. i. 1).

Abel Through faith Abel offered to God a 4
more acceptable sacrifice than Cain did,
and through this faith he obtained testimony that he
was righteous, God giving the testimony by accepting
his gifts (Gen. iv. 4); and through it, though he is
dead, he still speaks.

Enoch Through faith Enoch was taken from 5
the earth so that he did not see death, and
he could not be found, because God had taken him;
for before he was taken we have evidence that he
truly pleased God (Gen. v. 22, 24). But where there 6
is no faith it is impossible truly to please Him; for
the man who draws near to God must believe that
there is a God and that He proves Himself a rewarder
of those who earnestly try to find Him.

Noah Through faith Noah, being divinely 7
taught about things as yet unseen,
reverently gave heed and built an ark for the safety
of his family (Gen. vi. 13, 22), and by this act he
condemned the world, and became an heir of the
righteousness which depends on faith.

Abraham Through faith Abraham, upon being 8
called to leave home and go into a land
which he was soon to receive for an inheritance,
obeyed; and he went out, not knowing where he
was going to (Gen. xii. 1, 4). Through faith he came 9
and made his home for a time in a land which had
been promised to him, as if in a foreign country,
living in tents together with Isaac and Jacob, sharers
with him in the same promise; for he continually 10

looked forward to the city which has the foundations, whose Architect and Builder is God.

Sarah Through faith even Sarah herself 11
received strength to become a mother—
although she was past the time of life for this—
because she judged Him faithful who had given the
promise (Gen. xxi. 1, 2). And thus there sprang from 12
one man, and him practically dead, a nation like the
stars of the sky in number, and like the sands on the
sea shore which cannot be counted.

It was All these died in the possession of faith. 13
Heaven that They had not received the promised
they looked blessings, but had seen them from a
forward to distance and had greeted them, and had
acknowledged themselves to be foreigners and
strangers here on earth; for men who acknowledge 14
this make it manifest that they are seeking elsewhere
a country of their own. And if they had cherished 15
the remembrance of the country they had left, they
would have found an opportunity to return; but, as 16
it is, we see them eager for a better land, that is
to say, a heavenly one. For this reason God is not
ashamed to be called their God, for He has now
prepared a city for them.

The supreme Through faith Abraham, as soon as God 17
Trial of put him to the test, offered up Isaac
Abraham's (Gen. xxii.). Yes, he who had joyfully
Faith welcomed the promises was on the point
of sacrificing his only son with regard to whom he 18
had been told, "IT IS THROUGH ISAAC THAT YOUR
POSTERITY SHALL BE TRACED" (Gen. xxi. 12). For 19
he reckoned that God is even able to raise a man
up from among the dead, and, figuratively speaking,
it was from among the dead that he received Isaac
again.

Isaac, Jacob, Through faith Isaac blessed Jacob and 20
Joseph Esau, even in connexion with things soon
to come (Gen. xxvii. 27, 39). Through 21
faith Jacob, when dying, blessed each of Joseph's
sons (Gen. xlviii. 20), and, leaning on the top of

his staff, worshipped God. Through faith Joseph, 22
when he was near his end, made mention of the
departure of the descendants of Israel, and gave
orders about his own body (Gen. i. 24, 25).

Amram and Through faith the child Moses was hid 23
Jochebed for three months by his parents, because
they saw his rare beauty; and the king's
edict had no terror for them (Exod. ii. 2).

Moses Through faith Moses, when he grew 24
to manhood, refused to be known as
Pharaoh's daughter's son, having determined to 25
endure ill-treatment along with the people of God
rather than enjoy the short-lived pleasures of sin ;
because he deemed the reproaches which he might 26
meet with in the service of the Christ to be greater
riches than all the treasures of Egypt ; for he fixed
his gaze on the coming reward. Through faith he 27
left Egypt, not being frightened by the king's anger ;
for he held on his course as seeing the unseen
One (Exod. x. 28). Through faith he instituted the 28
Passover, and the sprinkling with blood so that
the destroyer of the firstborn might not touch the
Israelites (Exod. xii. 21, 22).

The Through faith they passed through the 29
Israelites Red Sea as though they were passing
over dry land, but the Egyptians, when
they tried to do the same, were swallowed up
(Exod. xiv. 22, 28).

Through faith the walls of Jericho fell to the ground 30
after being surrounded for seven days (Josh. vi. 20).

Rahab Through faith the notorious sinner 31
Rahab did not perish along with the
disobedient, for she had welcomed the spies and
had sheltered them (Josh. ii. 1 ; vi. 23).

Other And why need I say more ? For time 32
Heroes of will fail me if I tell the story of Gideon,
Faith Barak, Samson, Jephthah, and of David
and Samuel and the Prophets ; men who, 33
as the result of faith, conquered whole kingdoms,
brought about true justice, obtained promises from

God, stopped lions' mouths (Dan. vi. 22), deprived 34
 fire of its power (Dan. iii. 1), escaped being killed
 by the sword, out of weakness were made strong,
 became mighty in war, put to flight foreign armies.
 Women received back their dear ones alive from 35
 the dead (1 Kings xvii. 23; 2 Kings iv. 37); and others
 were put to death with torture, refusing the deliver-
 ance offered to them—that they might secure a
 better resurrection. Others again were tested by 36
 cruel mockery and by scourging; yes, and by chains
 and imprisonment. They were stoned (2 Chron. 37
 xxiv. 20), they were sawn asunder, they were tried
 by temptation, they were killed with the sword
 (1 Kings xix. 14; Jer. xxvi. 20–23). They went from
 place to place in sheepskins or goatskins, enduring
 want, oppression and cruelty. (They were men of 38
 whom the world was not worthy.) They wandered
 across deserts and mountains, or hid themselves in
 caves and in holes in the ground.

**Apart from
 Christ and
 His Church
 their
 Blessedness
 was in-
 complete**

And although by their faith all these 39
 people won God's approval, none of them
 received the fulfilment of His great
 promise; for God had provided for them 40
 and us something better, so that apart
 from us they were not to attain to full
 blessedness.

Renewed Exhortations

**Jesus
 Himself the
 chief Hero
 of Faith**

Therefore, surrounded as we are by 1 12
 such a vast cloud of witnesses, let us fling
 aside every encumbrance and the sin that
 so readily entangles our feet. And let us
 run with patient endurance the race that lies before
 us, simply fixing our gaze upon Jesus, our Prince 2
 Leader in the faith, who will also award us the
 prize. He, for the sake of the joy which lay before
 Him, patiently endured the cross, looking with con-
 tempt upon its shame, and afterwards seated Himself
 —where He still sits—at the right hand of the throne
 of God.

Our Sorrows are far less than His were Therefore, if you would escape be- 3
coming weary and faint-hearted, compare
your own sufferings with those of Him
who endured such hostility directed against
Him by sinners. In your struggle against sin you 4
have not yet resisted so as to endanger your lives ;
and you have quite forgotten the encouraging words 5
which are addressed to you as sons, and which
say,

“MY SON, DO NOT THINK LIGHTLY OF THE LORD’S
DISCIPLINE,
AND DO NOT FAINT WHEN HE CORRECTS YOU ;
FOR THOSE WHOM THE LORD LOVES HE DISCI- 6
PLINES :
AND HE SCOURGES EVERY SON WHOM HE
ACKNOWLEDGES” (Prov. iii. 11, 12 ; Job v. 17).

Pain is an Evidence of God’s Love The sufferings that you are enduring 7
are for your discipline. God is dealing
with you as sons ; for what son is there
whom his father does not discipline ? And 8
if you are left without discipline, of which every true
son has had a share, that shows that you are bastards,
and not true sons.

Our Father brings Nobility of Character out of Pain Besides this, our earthly fathers used to 9
discipline us and we treated them with
respect, and shall we not be still more
submissive to the Father of our spirits,
and live ? It is true that they disciplined 10
us for a few years according as they thought fit ; but
He does it for our certain good, in order that we may
become sharers in His own holy character. Now, 11
at the time, discipline seems to be a matter not for
joy, but for grief ; yet it afterwards yields to those
who have passed through its training a result full of
peace—namely, righteousness.

‘ Be cheerful, peaceable, and always on your Guard ’ Therefore strengthen the drooping hands 12
and paralysed knees, and make straight 13
paths for your feet, so that what is lame
may not be put entirely out of joint but
may rather be restored. Persistently strive 14

for peace with all men, and for that growth in holiness apart from which no one will see the Lord. Be 15
carefully on your guard lest there be any one who falls back from the grace of God; lest any root bearing bitter fruit spring up and cause trouble among you, and through it the whole brotherhood be defiled; lest 16
there be a fornicator, or an ungodly person like Esau, who, in return for a single meal, parted with the birthright which belonged to him. For you know 17
that even afterwards, when he wished to secure the blessing, he was rejected; for he found no opportunity for undoing what he had done, though he sought the blessing earnestly with tears.

The Difference between the Inaugurations of the earthly and the heavenly Kingdoms of God

The Contrast For you have not come to a material 18
between object all ablaze with fire, and to gloom
Sinai and and darkness and storm and trumpet-blast 19
Mount Zion and the sound of words—a sound of such a kind that those who heard it entreated that no more should be added. For they could not endure the 20
order which had been given, “EVEN A WILD BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO DEATH” (Exod. xix. 12, 13); and so terrible was the 21
scene that Moses said, “I TREMBLE WITH FEAR” (Deut. ix. 19). On the contrary you have come to 22
Mount Zion, and to the city of the ever-living God, the heavenly Jerusalem, to countless hosts of angels, to the great festal gathering and Church of the first- 23
born, whose names are recorded in Heaven, and to a Judge who is God of all, and to the spirits of righteous men made perfect, and to Jesus the negotiator of a 24
new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel.

The Be careful not to refuse to listen to Him 25
Necessity for who is speaking to you. For if they of old
scrupulous did not escape unpunished when they
Obedience refused to listen to him who spoke on

earth, much less shall we escape who turn a deaf ear to Him who now speaks from Heaven. His voice then shook the earth, but now we have His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT, HEAVEN ALSO" (Hag. ii. 6). Here the words "Yet again, once for all" denote the removal of the things which can be shaken—created things—in order that the things which cannot be shaken may remain,

Therefore, receiving, as we now do, a kingdom which cannot be shaken, let us cherish thankfulness so that we may ever offer to God an acceptable service, with godly reverence and awe. For our God is also a consuming fire (Deut. iv. 24).

Final Exhortations

Let brotherly love always continue. Do not neglect to show kindness to strangers ; for, in this way, some, without knowing it, have had angels as their guests (Gen. xviii., xix. ; Judges xiii.). Remember prisoners, as if you were in prison with them ; and remember those suffering ill-treatment, for you yourselves also are still in the body. Let marriage be held in honour among all, and let the marriage bed be unpolluted ; for fornicators and adulterers God will judge.

Your lives should be untainted by love for money. Be content with what you have ; for God Himself has said,
"I WILL NEVER, NEVER LET GO YOUR HAND :

I WILL NEVER, NEVER FORSAKE YOU"

(Gen. xxviii. 15 ; Deut. xxxi. 6-8 ; Josh. i. 5).

So that we fearlessly say,

"THE LORD IS MY HELPER ; I WILL NOT BE AFRAID :

WHAT CAN MAN DO TO ME ?" (Ps. cxviii. 6).

**Christ and
Christian
Truth do
not change**

Remember your former leaders—it was 7
they who brought you God's Message.
Bear in mind how they ended their lives,
and imitate their faith. Jesus Christ is the 8
same yesterday and to-day—yes, and to the ages
to come. Do not be drawn aside by all sorts 9
of strange teaching; for it is well to have the
heart made stedfast through God's grace, and
not by special kinds of food, from which those
who scrupulously attend to them have derived no
benefit.

**Our Altar,
Sacrifice,
and true
Home**

We Christians have an altar from which 10
the ministers of the Jewish Tent have no
right to eat. For the bodies of those 11
animals of which the blood is carried by
the High Priest into the Holy place as an offering
for sin, are burned outside the camp. And for this 12
reason Jesus also, in order, by His own blood, to
set the people free from sin, suffered outside the
gate. Therefore let us go to Him outside the camp, 13
sharing the insults directed against Him. For we 14
have no permanent city here, but we are longing for
the city which is soon to be ours.

**'Give
Thanks in
Words and
by Unselfish-
ness**

Through Him, then, let us continually 15
lay on the altar a sacrifice of praise to
God, namely, the utterance of lips that
give thanks to His Name. And do not 16
forget to be kind and liberal; for with
sacrifices of that sort God is greatly pleased.

**'Be loyal
to your
religious
Leaders'**

Obey your leaders, and be submissive to 17
them. For they are keeping watch over
your souls as those who will have to give
account; that they may do this with joy
and not with lamentation. For that would be of no
advantage to you.

**A Request
for Prayer**

Keep on praying for us; for we are sure 18
that we have clear consciences, and we
desire to live nobly in every respect. I 19
specially urge this upon you in order that I may
be the more speedily restored to you.

A farewell Blessing Now may God who gives peace, and who 20
brought Jesus, our Lord, up again from
among the dead—even Him who, by
virtue of the blood of the eternal Covenant, is the
great Shepherd of the sheep—fully equip you with 21
every grace that you may need for the doing of
His will, producing in us that which will truly please
Him through Jesus Christ. To Him be the glory to
the Ages of the Ages! Amen.

Conclusion Bear with me, brethren, when I thus 22
exhort you; for, in fact, it is but a short
letter that I have written to you.

You will rejoice to hear that our brother Timothy 23
has been set at liberty. If he comes soon, I will see
you with him. Greet all your leaders and all God's 24
people. The brethren from Italy send you greetings.

Grace be with you all! Amen. 25

JAMES'S LETTER

Greeting James, a bondservant of God and of the 1 1
 Lord Jesus Christ: to the twelve tribes
 who are scattered over the world. All good wishes.

**The Testing
 of Faith and
 Character** Reckon it nothing but joy, my brethren, 2
 whenever you find yourselves hedged in
 by various trials. Be assured that the 3
 testing of your faith leads to power of
 endurance. Only let endurance have perfect results 4
 so that you may become perfect and complete,
 deficient in nothing. And if any one of you is 5
 deficient in wisdom, let him ask God for
**Wisdom to
 be sought
 from God** it, who gives with open hand to all men,
 and without upbraiding; and it will be
 given him. But let him ask in faith and 6
 have no doubts; for he who has doubts is like the
 surge of the sea, driven by the wind and tossed into
 spray. A person of that sort must not expect to 7
 receive anything from the Lord—such a one is a 8
 man of two minds, undecided in every step he takes.

**Outward Cir-
 cumstances
 do not last** Let a brother in humble life rejoice 9
 when raised to a higher position; but a 10
 rich man should rejoice in being brought
 low, for like flowers among the herbage
 rich men will pass away. The sun rises with his 11
 scorching heat and dries up the herbage, so that
 its flowers drop off and the beauty of its appearance
 perishes, and in the same way rich men with all
 their prosperity will fade away.

**Sin: its
 real Origin
 and final
 Harvest** Blessed is he who patiently endures 12
 trials; for when he has stood the test, he
 will gain the victor's crown—even the
 crown of Life—which the Lord has
 promised to those who love Him. Let no one say 13
 when passing through trial, "My temptation is from
 God;" for God is incapable of being tempted to do

evil, and He Himself tempts no one. But when a man is tempted, it is his own passions that carry him away and serve as a bait. Then the passion conceives, and becomes the parent of sin; and sin, when fully matured, gives birth to death.

Only what is good comes from God Do not be deceived, my dearly-loved brethren. Every gift which is good, and every perfect boon, is from above, and comes down from the Father, who is the source of all Light. In Him there is no variation nor the slightest suggestion of change. In accordance with His will He made us His children through the Message of the truth, so that we might, in a sense, be the Firstfruits of the things which He has created.

Self-Control, in Speech and Temper, urged You know this, my dearly-loved brethren. But let every one be quick to hear, slow to speak, and slow to be angry. For a man's anger does not lead to action which God regards as righteous. Ridding yourselves, therefore, of all that is vile and of the evil influences which prevail around you, welcome in a humble spirit the Message implanted within you, which is able to save your souls.

The Necessity and Blessedness of Obedience But prove yourselves obedient to the Message, and do not be mere hearers of it, imposing a delusion upon yourselves. For if any one listens but does not obey, he is like a man who carefully looks at his own face in a mirror. Although he has looked carefully at himself, he goes away, and has immediately forgotten the sort of man he is. But he who looks closely into the perfect Law—the Law of freedom—and continues looking, he, being not a hearer who forgets, but an obedient doer, will as the result of his obedience be blessed.

Brotherly Love and Purity of Life are essential If a man thinks that he is scrupulously religious, although he is not curbing his tongue but is deceiving himself, his religious service is worthless. The religious service which is pure and stainless

in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world.

**'Do not
court the
rich and
slight the
poor'**

My brethren, you must not make distinctions between one man and another while you are striving to maintain faith in the Lord Jesus Christ, who is our glory. For suppose a man comes into one of your meetings wearing gold rings and fine clothes, and there also comes in a poor man wearing shabby clothes, and you pay court to the one who wears the fine clothes, and say, "Sit here; this is a good place;" while to the poor man you say, "Stand there, or sit on the floor at my feet;" is it not plain that in your hearts you have little faith, seeing that you have become judges full of wrong thoughts?

**Some poor
Men are
rich. Some
rich Men
are wicked**

Listen, my dearly-loved brethren. Has not God chosen those whom the world regards as poor to be rich in faith and heirs of the Kingdom which He has promised to those that love Him? But you have put dishonour upon the poor man. Yet is it not the rich who grind you down? Are not they the very people who drag you into the Law courts?—and the very people who speak evil of the noble Name by which you are called? If, however, you are keeping the Law as supreme, in obedience to the Commandment which says "YOU ARE TO LOVE YOUR FELLOW MAN JUST AS YOU LOVE YOURSELF" (Lev. xix. 18), you are acting rightly. But if you are making distinctions between one man and another, you are guilty of sin, and are convicted by the Law as offenders.

**The Law
demands
perfect
Obedience**

A man who has kept the Law as a whole, but has failed to keep some one command, has become guilty of violating all. For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT COMMIT MURDER" (Exod. xx. 13, 14; Deut. v. 17, 18), and if you are

a murderer, although not an adulterer, you have become an offender against the Law. Speak and 12 act as those should who are expecting to be judged by the Law of freedom. For he who shows no 13 mercy will have judgement given against him without mercy; but mercy triumphs over judgement.

What good is it, my brethren, if a man 14 professes to have faith, and yet his actions do not correspond? Can such faith save him? Suppose a Christian brother or 15 sister is poorly clad or lacks daily food, and one of you says to them, "I wish you well; keep yourselves 16 warm and well fed," and yet you do not give them what they need; what is the use of that? So also 17 faith, if it is unaccompanied by obedience, has no life in it—so long as it stands alone.

Nay, some one will say, "You have 18 Even evil Faith is Spirits useless do not correspond? Can such faith save him? Suppose a Christian brother or 15 sister is poorly clad or lacks daily food, and one of you says to them, "I wish you well; keep yourselves 16 warm and well fed," and yet you do not give them what they need; what is the use of that? So also 17 faith, if it is unaccompanied by obedience, has no life in it—so long as it stands alone.

Even evil
Spirits
'believe' faith apart from corresponding actions and I will prove mine to you by my actions. You believe that God is one, and you are 19 quite right: evil spirits also believe this, and shudder."

But, idle boaster, are you willing to be 20 Abraham's Faith, and Rahab's taught how it is that faith apart from obedience is worthless? Take the case of Abraham our forefather. Was it, or 21 was it not, because of his actions that he was declared to be righteous as the result of his having offered up his son Isaac upon the altar? You notice 22 that his faith was co-operating with his actions, and that by his actions his faith was perfected; and the 23 Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6), and he received the name of 'God's friend' (2 Chron. xx. 7; Isa. xli. 8). You all see that it is because of actions 24 that a man is pronounced righteous, and not simply because of faith. In the same way also was not the 25 notorious sinner Rahab declared to be righteous

because of her actions when she welcomed the spies and hurriedly helped them to escape another way? For just as a human body without a spirit is lifeless, 26 so also faith is lifeless if it is unaccompanied by obedience.

The urgent Need of Self-control in Speech Do not be eager, my brethren, for many 1 3 among you to become teachers; for you know that we teachers shall undergo severer judgement. For we often stumble 2 and fall, all of us. If there is any one who never stumbles in speech, that man has reached maturity of character and is able to curb his whole nature. Remember that we put the horses' bits into their 3 mouths to make them obey us, and so we turn their whole bodies round. So too with ships, great 4 as they are, and often driven along by strong gales, yet they can be steered with a very small rudder in whichever direction the caprice of the man at the helm chooses. In the same way the tongue is an 5 insignificant part of the body, but it is immensely boastful. Remember how a mere spark may set a vast forest in flames.

The Mischief the Tongue can do. And the tongue is a fire. That world 6 of iniquity, the tongue, is placed within us spotting and soiling our whole nature, and setting the whole round of our lives on fire. being itself set on fire by Gehenna. For brute 7 nature under all its forms—beasts and birds, reptiles and fishes—can be subjected and kept in subjection by human nature. But the tongue no man or woman 8 is able to tame. It is an ever-busy mischief, and is full of deadly poison. With it we bless the Lord 9 and Father, and with it we curse men, who are made in God's likeness. Out of the same mouth 10 there proceed blessing and cursing. My brethren, this ought not to be. In a fountain, are fresh water 11 and bitter sent out from the same opening? Can 12 a fig-tree, my brethren, yield olives, or a vine yield figs? No; and neither can salt water yield sweet.

**True
Wisdom
shows itself
in noble
Living**

Which of you is a wise and well- 13
instructed man? Let him prove it by a
right life with conduct guided by a wisely
teachable spirit. But if in your hearts you 14
have bitter feelings of envy and rivalry,
do not speak boastfully and falsely, in defiance of the
truth. That is not the wisdom which comes down 15
from above: it belongs to earth, to the unspiritual
nature, and to evil spirits. For where envy and 16
rivalry are, there also are unrest and every vile deed.
The wisdom from above is first of all pure, then 17
peaceful, courteous, not self-willed, full of compassion
and kind actions. free from favouritism and from all
insincerity. And peace, for those who strive for 18
peace, is the seed of which the harvest is right-
eousness.

**The real
Cause of
Strife and
of War**

What causes wars and contentions 1 4
among you? Is it not the cravings which
are ever at war within you for various
pleasures? You covet things and yet 2
cannot get them; you commit murder; you have
passionate desires and yet cannot gain your end;
you begin to fight and make war. You have not,
because you do not pray; or you pray and yet do 3
not receive, because you pray wrongly, your object
being to waste what you get on some pleasure or
another.

**We must
definitely
choose
between
God and
the World**

You unfaithful women, do you not 4
know that friendship with the world
means enmity to God? Therefore who-
ever is bent on being friendly with the
world makes himself an enemy to God.
Or do you suppose that it is to no purpose 5
that the Scripture says, "The Spirit which He has
caused to dwell in our hearts yearns jealously over
us"? But He gives more abundant grace, as is 6
implied in His saying, "GOD SETS HIMSELF AGAINST
THE HAUGHTY, BUT TO THE LOWLY HE GIVES GRACE"
(Prov. iii. 34). Submit therefore to God: resist the 7
Devil, and he will flee from you. Draw near to God, 8

and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you who are half-hearted towards God. Afflict yourselves and 9 mourn and weep aloud ; let your laughter be turned into grief, and your gladness into shame. Humble 10 yourselves in the presence of the Lord, and He will exalt you.

**All evil
Speaking is
forbidden** Do not speak evil of one another, 11 brethren. The man who speaks evil of a brother-man or judges his brother-man speaks evil of the Law and judges the Law. But if you judge the Law, you are no longer one who obeys the Law, but one who judges it. The 12 only real Lawgiver and Judge is He who is able to save or to destroy. Who are you to sit in judgement on your fellow man?

**The awful
Uncertainty
of Life** Come, you who say, "To-day or to- 13 morrow we will go to this or that city, and spend a year there and carry on a successful business," when, all the while, 14 you do not even know what will happen to-morrow. For what is the nature of your life? Why, it is but a mist, which appears for a short time and then is seen no more. Instead of that you ought 15 to say, "If it is the Lord's will, we shall live and do this or that." But, as the case stands, it 16 is in mere self-confidence that you boast : all such boasting is evil. If, however, a man knows what 17 it is right to do and yet does not do it, he commits a sin.

**Ill-gotten
Gains bring
a Curse** Come, you rich men, weep aloud and 1 5 howl for your sorrows which will soon be upon you. Your treasures have rotted, 2 and your piles of clothing are moth-eaten ; your gold and your silver have become covered with 3 rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. I tell you 4 that the pay of the labourers who have gathered in your crops—pay which you are keeping back—is

calling out against you ; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of Heaven. Here on 5 earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding ; but a day of slaughter has come. You have 6 condemned—you have murdered—the righteous man : he offers no resistance.

**The
Nearness of
Christ's Re-
turn should
inspire
Fortitude** Be patient therefore, brethren, until the 7 Coming of the Lord. Notice how eagerly a farmer waits for a valuable crop ! He is patient over it till it has received the early and the later rain. So you also must 8 be patient : keeping up your courage ; for the Coming of the Lord is now close at hand. Do 9 not cry out in condemnation of one another, brethren, lest you come under judgement. I tell you that the Judge is standing at the door, In illustration, brethren, 10 of persecution patiently endured, take the Prophets who have spoken as messengers from the Lord. Remember that we call those blessed who endured 11 what they did. You have also heard of Job's patient endurance, and have seen the issue of the Lord's dealings with him—how full of tenderness and pity the Lord is.

**Simple
Truthfulness
of Speech** But above all things, my brethren, do 12 not swear, either by Heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no' ; that you may not come under condemnation.

**What to do
when sad,
happy, ill** Is one of you suffering ? Let him pray. 13 Is any one in good spirits ? Let him sing a psalm. Is any one ill ? Let him send 14 for the Elders of the Church, and let them pray over him, after anointing him with oil in the name of the Lord. And the prayer of faith will 15 restore the sick man, and the Lord will raise him up to health ; and if he has committed sins, they shall be forgiven.

Confession and Intercession to be mutual Therefore confess your sins to one 16
 another, and pray for one another, so that
 you may be cured. The heartfelt suppli-
 cation of a righteous man exerts a mighty
 influence. Elijah was a man with a nature similar to 17
 ours, and he earnestly prayed that there might be
 no rain : and no rain fell on the land for three years
 and six months. Again he prayed, and the sky gave 18
 rain and the land yielded its crops (1 Kings xvii.-xxi.).

The Blessedness of saving even one from Sin and Death My brethren, if one of you strays from 19
 the truth and some one brings him back,
 let him know that he who brings a sinner 20
 back from his evil ways will save the
 man's soul from death and throw a veil
 over a multitude of sins.

PETER'S FIRST LETTER

Greeting Peter, an Apostle of Jesus Christ : 1 1

To God's own people scattered over the earth, who are living as foreigners in Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, chosen in accordance with the foreknowledge of God the Father, through the sanctifying work of the Spirit, with a view to their obedience and to their being sprinkled with the blood of Jesus Christ. May more and more grace and peace be granted to you. 2

Thanks-giving for the Hope and Promise of Heaven Blessed be the God and Father of our Lord Jesus Christ, who in His great mercy has begotten us anew to an ever-living hope through the resurrection of Jesus Christ from the dead, to an inheritance imperishable, undefiled and unfading, which has been reserved in Heaven for you, whom God in His power is guarding through faith for a salvation that even now stands ready for unveiling at the End of the Age. Rejoice triumphantly in the prospect of this, even if now, for a short time, you are compelled to sorrow amid various trials. The sorrow comes in order that the testing of your faith—being more precious than gold, which perishes and yet is proved by fire—may be found to result in praise and glory and honour at the re-appearing of Jesus Christ. Him you love, though your eyes have never looked on Him. In Him, though at present you cannot see Him, you nevertheless trust, and triumph with a joy which is unspeakable and is crowned with glory, while you are securing as the outcome of your faith the salvation of your souls. 3 4 5 6 7 8 9

The earthly Cross tests and perfects Faith

**Prophets
and Angels
keenly
interested
in our
Salvation**

There were Prophets who earnestly 10
inquired about that salvation, and closely
searched into it—even those who spoke
beforehand of the grace which was to
come to you. They were eager to know 11
the time which the Spirit of Christ within
them kept indicating, or the characteristics of that
time, when they solemnly made known beforehand
the sufferings that were to come upon Christ and the
glories which would follow. To them it was revealed 12
that they were serving not themselves but you, when
they foretold the very things which have now been
openly declared to you by those who, having been
taught by the Holy Spirit which had been sent from
Heaven, brought you the Good News. Angels long
to stoop and look into these things.

**Alertness,
Self-Control,
Obedience,
Consecration**

Therefore gird up your minds and fix 13
your hopes calmly and unfalteringly upon
the boon that is soon to be yours, at the
re-appearing of Jesus Christ. And, since 14
you delight in obedience, do not shape your lives by
the cravings which used to dominate you in the time
of your ignorance, but—in imitation of the holy One 15
who has called you—you also must be holy in all
your habits of life. Because it stands written, “You 16
ARE TO BE HOLY, BECAUSE I AM HOLY” (Lev. xi.
44 ; xix. 2).

**‘Redeemed
at infinite
Cost, love
and fear
God’**

And if you address as your Father Him 17
who judges impartially in accordance with
each man’s actions, then spend in fear the
time of your stay here on earth, knowing, 18
as you do, that it was not with a ransom
of perishable wealth, such as silver or gold, that you
were set free from your frivolous habits of life which
had been handed down to you from your forefathers,
but with the precious blood of Christ—as of an un- 19
blemished and spotless lamb. He was pre-destined 20
indeed to this work, even before the creation of the
world, but has been plainly manifested in these last
days for the sake of you who, through Him, are 21

faithful to God, who raised Him from among the dead and gave Him glory, so that your faith and hope are resting upon God.

The Good News gives Birth to a Life of brotherly Love Now that, through your obedience to 22 the truth, you have purified your souls for cherishing sincere brotherly love, you must love another heartily and fervently. For you have been begotten 23 again by God's ever-living and enduring word from a germ not of perishable, but of imperishable life.

"ALL MANKIND RESEMBLE THE HERBAGE, 24
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.
THE HERBAGE DRIES UP,
AND ITS FLOWERS DROP OFF;
BUT THE WORD OF THE LORD REMAINS FOR 25
EVER" (Isa. xl. 6-8).

And that means the Message which has been proclaimed among you in the Good News.

How brotherly Love must manifest itself Rid yourselves therefore of all ill-will 1 2 and all deceitfulness, of insincerity and envy, and of all evil-speaking. Thirst, 2 like newly-born infants, for pure milk for the soul, that by it you may grow up to salvation; if you have had any experience of the 3 goodness of the Lord.

Christ a Cornerstone, or a Rock to stumble over Come to Him, the ever-living Stone, 4 rejected indeed by men as worthless, but in God's esteem chosen and held in honour. And be yourselves also like 5 living stones that are being built up into a spiritual house, to become a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture, 6

"SEE, I AM PLACING ON MOUNT ZION A CORNER-
STONE, CHOSEN, AND HELD IN HONOUR,
AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER
HAVE REASON TO FEEL ASHAMED "

(Isa. xxviii. 16).

To you believers, therefore, that honour belongs; but 7

for unbelievers—"A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE" (Ps. cxviii. 22), and "A STONE FOR THE FOOT TO STRIKE AGAINST, AND A ROCK TO STUMBLE OVER" (Isa. viii. 14). 8
 Their foot strikes against it because they are disobedient to God's Message, and to this they were
 Consecrated appointed. But you are a chosen race, a 9
 Christians priesthood of kingly lineage, a holy nation,
 are the true a people belonging specially to God, that
 Israel you may make known the perfections of
 Him who called you out of darkness into His marvellous light. Once you were not a people, but now you 10
 are the people of God. Once you had not found
 mercy, but now you have.

The Foe Dear friends, I entreat you as pilgrims 11
 within us and foreigners not to indulge the cravings
 is to be of your lower natures: for all such
 strenuously cravings wage war upon the soul. Live 12
 resisted honourable lives among the Gentiles, in
 order that, although they now speak against you as
 evil-doers, they may yet witness your good conduct,
 and may glorify God on the day of reward and
 retribution.

The Duty of Submit, for the Lord's sake, to every 13
 Obedience authority set up by man, whether it be
 to earthly to the Emperor as supreme ruler, or to 14
 Rulers provincial Governors as sent by him for
 the punishment of evil-doers and the encouragement
 of those who do what is right. For it is God's will 15
 that by doing what is right you should thus silence
 the ignorant talk of foolish persons. Be free men, 16
 and yet do not make your freedom an excuse for
 base conduct, but be God's bondservants. Honour 17
 every one. Love the brotherhood, fear God, honour
 the Emperor.

Servants Household servants, be submissive to 18
 were to be your masters, and show them the utmost
 faithful respect—not only if they are kind and
 even if ill-thoughtful, but also if they are unreasonable. For it is an acceptable thing with 19
 treated

God, if, from a sense of duty to Him, a man patiently submits to wrong, when treated unjustly. If you do 20 wrong and receive a blow for it, what credit is there in your bearing it patiently? But if when you do right and suffer for it you bear it patiently, this is an acceptable thing with God.

The Example of Jesus, who bore our Sins And it is to this you were called; be- 21
cause Christ also suffered on your behalf, leaving you an example so that you should 22 follow in His steps. He never sinned, and no deceitful language was ever heard from His mouth. When He was reviled, He did not answer 23 with reviling; when He suffered He uttered no threats, but left His wrongs in the hands of the righteous Judge. The burden of our sins He Himself 24 carried in His own body to the Cross and bore it there, so that we, having died so far as our sins are concerned, may live righteous lives. By His wounds yours have been healed. For you were straying like 25 lost sheep, but now you have come back to the Shepherd and Protector of your souls.

Wives were to live nobly and dress simply Married women, in the same way, be 1 3
submissive to your husbands, so that even if some of them disbelieve the Message, they may, apart from the Message, be won over by the daily life of their wives, after watching your daily life—so full of reverence, and so blame- 2
less! Your adornment ought not to be a merely 3 outward thing—one of plaiting the hair, putting on jewellery, or wearing beautiful dresses. Instead 4 of that, it should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God. For in 5 ancient times also this was the way the holy women who set their hopes upon God used to adorn themselves, being submissive to their husbands. Thus, for 6 instance, Sarah obeyed Abraham, acknowledging his authority over her. And you have become Sarah's children if you do what is right and permit nothing whatever to terrify you.

Husbands
were to
manifest
tender
Thought-
fulness

Married men, in the same way, live 7
with your wives with a clear recognition
of the fact that they are weaker than you.
Yet, since you are heirs with them of
God's free gift of Life, treat them with
honour; so that your prayers may not be

hindered.

Unity,
mutual
Affection,
Humility,
and a
forgiving
Spirit urged

In conclusion, all of you should be of 8
one mind, quick to sympathize, kind to the
brethren, tender-hearted, lowly-minded,
not requiting evil with evil nor abuse with 9
abuse, but, on the contrary, giving a bless-
ing in return, because a blessing is what
you have been called by God to inherit.

For

10

"HE WHO WISHES TO BE WELL-SATISFIED WITH
LIFE

AND SEE HAPPY DAYS—

LET HIM RESTRAIN HIS TONGUE FROM EVIL,

AND HIS LIPS FROM DECEITFUL WORDS;

LET HIM TURN FROM EVIL, AND DO GOOD; 11

LET HIM INQUIRE FOR PEACE AND GO IN PURSUIT 12
OF IT.

FOR THE EYES OF THE LORD ARE UPON THE
RIGHTEOUS,

AND HIS EARS ARE OPEN TO THEIR SUPPLI-
CATION;

BUT THE FACE OF THE LORD IS SET AGAINST
EVIL-DOERS" (Ps. xxxiv. 12-16).

The happy
Results of
Enthusiasm
for Right-
eousness

And who will be able to harm you, if 13
you show yourselves zealous for that
which is good? But even if you suffer for 14
righteousness' sake, you are to be envied.

So do not be alarmed by their threats,
nor troubled; but in your hearts consecrate Christ 15
as Lord, being always ready to make your defence
to any one who asks from you a reason for the
hope which you cherish. Yet argue modestly and 16
cautiously, keeping your consciences free from guilt,
so that, when you are spoken against, those who

slander your good Christian lives may be put to shame.

Blessings which followed the sufferings of the sinless Jesus For it is better that you should suffer for 17
doing right, if such be God's will, than for 18
doing evil; because Christ also once for 18
all died for sins, the innocent One for the
guilty many, in order to bring us to God.
He was put to death in the flesh, but
made alive in the spirit, in which He also went and 19
proclaimed His Message to the spirits that were in
prison, who in ancient times had been disobedient, 20
while God's longsuffering was patiently waiting in
the days of Noah during the building of the Ark,
in which a few persons—eight in number—were
brought safely through the water. And, correspond- 21
ing to that figure, the water of baptism now saves you
—not the washing off of material defilement, but the
craving of a good conscience after God—through the
resurrection of Jesus Christ, who is at God's right 22
hand, having gone into Heaven, angels and authorities
and powers having been made subject to Him.

Christ's Example should inspire Fortitude, and Purity of Life Since, then, Christ has suffered in the 1 4
flesh, you also must arm yourselves with a
determination to do the same—because he
who has suffered in the flesh has done
with sin—that in future you may spend 2
the rest of your earthly lives, governed not
by human passions, but by the will of God.

For you have given time enough in the past to the 3
doing of the things which the Gentiles delight in
—pursuing, as you did, a course of habitual licence,
debauchery, hard drinking, noisy revelry, drunken-
ness and unholy image-worship. At this they are 4
astonished—that you do not run into the same excess
of profligacy as they do; and they speak abusively
of you. But they will have to give account to Him 5
who stands ready to pronounce judgement on the
living and the dead. For it is with this end in view 6
that the Good News was proclaimed even to some
who were dead, that they may be judged, as all man-

kind will be judged, in the body, but may be living a godly life in the spirit.

'The End is at Hand. Live accordingly' But the end of all things is now close at hand: therefore be sober-minded and temperate, so that you may give yourselves to prayer. Above all continue to love one another fervently, for love throws a veil over a multitude of faults. Extend ungrudging hospitality towards one another. Whatever be the gifts which each has received, you must use them for one another's benefit, as good stewards of God's many-sided kindness. If any one preaches, let it be as uttering God's truth; if any one renders a service to others, let it be in the strength which God supplies; so that in everything glory may be given to God in the name of Jesus Christ, to whom belong the glory and the might to the Ages of the Ages. Amen.

To suffer for Christ is a glorious Privilege Dear friends, do not be surprised at finding that that scorching flame of persecution is raging among you to put you to the test—as though some surprising thing were accidentally happening to you. On the contrary, in the degree that you share in the sufferings of the Christ, rejoice, so that at the unveiling of His glory you may also rejoice with triumphant gladness. You are to be envied, if you are being reproached for bearing the name of Christ; for in that case the Spirit of glory—even the Spirit of God—is resting upon you. But let not one of you suffer as a murderer or a thief or an evil-doer, or as a spy upon other people's business. If, however, any one suffers because he is a Christian, let him not be ashamed, but let him glorify God for being permitted to bear that name.

The Awfulness of the Judgement which was now beginning For the time has come for judgement to begin, and to begin at the house of God; and if it begins with us, what will be the end of those who reject God's Good News? And if it is difficult even for a righteous man to be saved, what will become of irreligious men and sinners?

Therefore also, let those who are suffering in 19
accordance with the will of God entrust their souls
in well-doing to a faithful Creator.

Pastors So I exhort the Elders among you—I 1 5
urged to live who am their fellow Elder and have been
exemplary an eye-witness of the sufferings of the
Lives Christ, and am also a sharer in the glory
which is soon to be revealed. Be shepherds of God's
flock which is among you. Exercise the oversight not 2
reluctantly but eagerly, in accordance with the will of
God ; not for base gain but with cheerful minds ; not
lording it over your Churches but proving yourselves 3
patterns for the flock to imitate. And then, when the 4
chief Shepherd appears, you will receive the never-
withering wreath of glory.

Young Men In the same way you younger men must 5
exhorted to submit to your elders ; and all of you must
Humility gird yourselves with humility towards
and quiet one another, for God sets Himself against
Faith the proud, but gives grace to the
humble. Humble yourselves therefore beneath the 6
mighty hand of God, so that at the right time He
may set you on high. Throw the whole of your
anxiety upon Him, because He Himself cares for 7
you.

'Be on the Curb every passion, and be on the alert. 8
alert. Your great accuser, the Devil, is going
Strenuously about like a roaring lion to see whom he
resist the can devour. Withstand him, firm in your 9
Tempter' faith ; knowing that your brethren in other
parts of the world are passing through just the same
experiences. And God, the giver of all grace, who 10
has called you to share His eternal glory, through
Christ, after you have suffered for a short time,
will Himself make you perfect, firm, and strong. 11
To Him be all power unto the Ages of the Ages !
Amen.

Farewell I send this short letter by Silas, our 12
Greetings faithful brother—for such I regard him—
in order to encourage you, and to bear

witness that what I have told you is the true grace
of God. In it stand fast. The Church in Babylon, 13
chosen like yourselves by God, sends greetings, and
so does Mark my son. Greet one another with a kiss 14
of love. Peace be with all of you who are in Christ.

PETER'S SECOND LETTER

Greeting Simon Peter, a bondservant and Apostle 1 **1**
of Jesus Christ :

To those to whom there has been allotted the same precious faith as that which is ours through the righteousness of our God and of our Saviour Jesus Christ. May more and more grace and peace be 2 granted to you in a full knowledge of God and of Jesus our Lord, seeing that His divine power 3 has given us all things that are needful for life and godliness, through our knowledge of Him who has appealed to us by His own glorious perfections.

It is by means of these that He has 4
'Rely upon
God's
Promises
and grow
more and
more
Christlike' granted us His precious and wondrous promises, in order that through them you may, one and all, become sharers in the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings. But for 5
this very reason—adding, on your part, all earnestness—along with your faith, manifest also a noble character : along with a noble character, knowledge ; along with knowledge, self-control ; along with self- 6 control, power of endurance ; along with power of endurance, godliness ; along with godliness, brotherly 7 affection ; and along with brotherly affection, love. If these things exist in you, and continually increase, 8 they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ. For the man in whom they are lacking 9 is blind and cannot see distant objects, in that he has forgotten that he has been cleansed from his old sins.

The Need for persistent Faithfulness For this reason, brethren, be all the more 10
in earnest to make sure that God has called
you and chosen you ; for it is certain that
so long as you practise these things,
you will never stumble. And so a triumphant 11
admission into the eternal Kingdom of our Lord
and Saviour Jesus Christ will be freely granted
to you.

Peter's Earnestness in view of his approaching Death For this reason I shall always persist in 12
reminding you of these things, although
you know them and are steadfast believers
in the truth which you already possess.
But I think it right, so long as I remain 13
in the body, my present dwelling-place, to
arouse you by such reminders. For I know that the 14
time for me to lay aside my body is now rapidly
drawing near, even as our Lord Jesus Christ has
revealed to me. So on every possible occasion I will 15
also do my best to enable you to recall these things
after my departure.

Christ's Transfiguration a Pledge and Foretaste of His Parousia For when we made known to you the 16
power and Coming of our Lord Jesus
Christ, we were not eagerly following
cleverly devised legends, but we had been
eye-witnesses of His majesty. He re- 17
ceived honour and glory from God the
Father, and out of the wondrous glory
words such as these were spoken to Him, "This is
My dearly-loved Son, in whom I take delight."
And we ourselves heard these words come from 18
Heaven, when we were with Him on the holy
mountain.

The ancient Scriptures also testify to His glorious Advent And in the written word of prophecy we 19
have something more permanent ; to which
you do well to pay attention—as to a lamp
shining in a dimly-lighted place—until day
dawns and the morning star rises in your
hearts. But, above all, remember that no 20
prophecy in Scripture will be found to have come
from the prophet's own prompting ; for never did 21

any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit.

But there were also false prophets among **1** **2**
False Teachers the people, as there will be teachers of
were falsehood among you also, who will
coming, cunningly introduce fatal divisions, dis-
foredoomed owning even the Sovereign Lord who has
to redeemed them, and bringing on them-
Destruction selves swift destruction. And in their **2**
immoral ways they will have many eager disciples,
through whom religion will be brought into disrepute.
Thirsting for riches, they will trade on you with their **3**
canting talk. From of old their judgement has been
working itself out, and their destruction has not been
slumbering.

For God did not spare angels when **4**
Ancient they had sinned, but hurling them down
Examples of to Tartarus consigned them to caves of
Retribution darkness, keeping them in readiness for
and judgement. And He did not spare the **5**
Deliverance ancient world, although He preserved Noah, a herald
of righteousness, with seven others, when He brought
a deluge on the world of the ungodly. He reduced **6**
to ashes the cities of Sodom and Gomorrah, and
condemned them to overthrow, making them an
example to people who might in future be living
godless lives. But when righteous Lot was sore **7**
distressed by the gross misconduct of immoral men
He rescued him. (For their lawless deeds were **8**
torture, day after day, to the pure soul of that
righteous man—all that he saw and heard whilst
living in their midst.) Since all this is so, the **9**
Lord knows how to rescue godly men from
temptation, and on the other hand how to keep
the unrighteous under punishment in readiness
for the Day of Judgement, and especially those
who are abandoned to sensuality—craving, as **10**
they do, for polluted things, and scorning
control.

A
Description
of the False
Teachers.
Their sure
Ruin

Fool-hardy and self-willed, they do not tremble when speaking evil of glorious beings ; while angels, though greater than they in might and power, do not bring any insulting accusation against such in the presence of the Lord. But these men, like brute beasts, created (with their natural instincts) only to be captured or destroyed, are abusive in matters of which they are ignorant, and in their corruption will perish, being doomed to receive a requital for their guilt. They reckon it pleasure to feast daintily in broad daylight. They are spots and blemishes, while feeding luxuriously at their love-feasts, and banqueting with you. Their very eyes are full of adultery—being eyes which never cease from sin. These men set traps to catch unstedfast souls, their own hearts being well trained in greed. They are fore-doomed to God's curse ! Forsaking the straight road, they have gone astray, having eagerly followed in the steps of Balaam, the son of Beor, who was bent on securing the wages of unrighteousness. But he was rebuked for his transgression : a dumb ass spoke with a human voice and checked the madness of the Prophet.

They
corrupt and
enslave their
fellow Men

These people are wells without water, mists driven along by a storm, men for whom the dense darkness has been reserved. For while they pour out their frivolous and arrogant talk, they use earthly cravings—every kind of immorality—as a bait to entrap men who are just escaping from the influence of those who live in error. And they promise them freedom, although they are themselves the slaves of what is corrupt. For a man is the slave of any one by whom he has been worsted in fight.

Backsliders
—their
Misery and
Degradation

For if, after escaping from the pollutions of the world through a full knowledge of our Lord and Saviour Jesus Christ, people are once more entangled in these pollutions and are overcome, their last state has become

worse than their first. For it would have been better 21
 for them not to have fully known the way of
 righteousness, than, after knowing it, to turn back
 from the holy commandments in which they were
 instructed. Their case is that described in the true 22
 proverb, "A DOG RETURNS TO WHAT HE HAS
 VOMITED" (Prov. xxvi. 11), and also in the other
 proverb, "The sow has washed itself and now goes
 back to roll in its filth."

**The Object
 of this
 Letter** This letter which I am now writing to 1 3
 you, dear friends, is my second letter. In
 both my letters I seek to revive in your
 honest minds the memory of certain things,
 so that you may recall the words spoken long ago by 2
 the holy Prophets, and the commandments of our
 Lord and Saviour given you through your Apostles.

**Men would
 come
 ridiculing
 Warnings
 as to
 Judgement** But, above all, remember that, in the 3
 last days, men will come who make a
 mock at everything—men governed only
 by their own passions, and asking, 4
 "What has become of His promised
 Return? For from the time our fore-
 fathers fell asleep all things continue as they have
 been ever since the creation of the world."

For they are wilfully blind to the fact that there 5
 were heavens which existed of old, and an earth, the
 latter arising out of water and extending continuously
 through water, by the command of God; and that, by 6
 means of these, the then existing race of men was
 overwhelmed with water and perished. But the 7
 present heavens and the present earth are, by the
 command of the same God, kept stored up, reserved
 for fire in preparation for a day of judgement and
 of destruction for the ungodly.

**The Day of
 Christ. Its
 Certainty
 and sudden
 Coming** But there is one thing, dear friends, 8
 which you must not forget. With the
 Lord one day resembles a thousand years
 and a thousand years resemble one day.
 The Lord is not slow in fulfilling His 9
 promise, in the sense in which some men speak

of slowness. But He bears patiently with you, His desire being that no one should perish but that all should come to repentance. The day of the Lord 10 will come like a thief—it will be a day on which the heavens will pass away with a rushing noise, the elements be destroyed in the fierce heat, and the earth and all the works of man be utterly burnt up.

**‘Live nobly
in preparation for
that Day’** Since all these things are thus pre- 11 destined to dissolution, what sort of men ought you to be found to be in all holy living and godly conduct, eagerly looking 12 forward to the coming of the day of God, by reason of which the heavens, all ablaze, will be destroyed, and the elements will melt in the fierce heat? But 13 in accordance with His promise we are expecting new heavens and a new earth, in which righteousness will dwell.

**Absolute
Perfection
to be
striven for** Therefore, dear friends, since you have 14 these expectations, earnestly seek to be found in His presence, free from blemish or reproach, in peace. And always regard 15 the patient forbearance of our Lord as salvation, as our dear brother Paul also has written to you in virtue of the wisdom granted to him. That is what 16 he says in all his letters, when speaking in them of these things. In those letters there are some statements hard to understand, which ill-taught and unprincipled people pervert, just as they do the rest of the Scriptures, to their own ruin.

**A final
Warning
and
Exhortation** You, therefore, dear friends, having been 17 warned beforehand, must continually be on your guard so as not to be led astray by the false teaching of immoral men nor fall from your own steadfastness. But be always 18 growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

To Him be all glory, both now and to the day of Eternity!

JOHN'S FIRST LETTER

Introduction

**Eternal Life
has been
manifested
in Jesus** That which was from the beginning, 1 1
which we have listened to, which we have
seen with our own eyes, and our own
hands have handled concerning the Word
of Life—the Life was manifested, and we have seen 2
and bear witness, and we declare unto you the Life
of the Ages which was with the Father and was
manifested to us—that which we have seen and 3
listened to we now announce to you also, in order
that you also may have fellowship in it with us, and
this fellowship with us is fellowship with the Father
and with His Son Jesus Christ. And we write 4
these things in order that our joy may be made
complete.

Some vivid Contrasts

**'Live in
the Light
and confess
your Sins'** This is the Message which we have 5
heard from the Lord Jesus and now
deliver to you—God is Light, and in Him
there is no darkness. If, while we are 6
living in darkness, we profess to have fellowship
with Him, we speak falsely and are not adhering to
the truth. But if we live in the light as He is in 7
the light, we have fellowship with one another, and
the blood of Jesus, His Son, cleanses us from all sin.
If we claim to be already free from sin, we lead 8
ourselves astray and the truth has no place in our
hearts. If we confess our sins, He is so faithful 9
and just that He forgives us our sins and cleanses
us from all unrighteousness. If we deny that we 10
have sinned, we make Him a liar, and His Message
has no place in our hearts.

Dear children, I write thus to you in 1 2
 order that you may not sin. If any one
 sins, we have an Advocate with the Father
 —Jesus Christ the righteous; and He is 2
 an atoning sacrifice for our sins, and not
 for ours only, but also for the sins of the
 whole world. And by this we may know that we 3
 know Him—if we obey His commands. He who 4
 professes to know Him, and yet does not obey His
 commands, is a liar, and the truth has no place in
 his heart. But whoever obeys His Message, in him 5
 love for God has in very deed reached perfection.
 By this we can know that we are in Him. The man 6
 who professes to be continuing in Him is himself
 also bound to live as He lived.

My dearly-loved friends, it is no new 7
 command that I am now giving you, but
 an old command which you have had
 from the very beginning. By the old
 command I mean the teaching which you
 have already received. And yet I *am* 8
 giving you a new command, for such it really is, so
 far as both He and you are concerned: because the
 darkness is now passing away and the light, the true
 light, is already beginning to shine. Any one who 9
 professes to be in the light and yet hates his brother
 man is still in darkness. He who loves his brother 10
 man continues in the light, and his life puts no
 stumbling-block in the way of others. But he who 11
 hates his brother man is in darkness and is walking
 in darkness; and he does not know where he is
 going—because the darkness has blinded his eyes.

I am writing to you, dear children, be- 12
 cause for His sake your sins are forgiven
 you. I am writing to you, fathers, be- 13
 cause you know Him who has existed
 from the very beginning. I am writing to you
 young men, because you have overcome the Evil
 one.

I have written to you, children, because you know 14

The Saviour
 of the
 World. Only
 the obedient
 really know
 Him

Those who
 disobey the
 Law of
 brotherly
 Love are in
 Darkness

Reasons
 why this
 Letter was
 written

the Father. I have written to you, fathers, because you know Him who has existed from the very beginning. I have written to you, young men, because you are strong and God's Message still has a place in your hearts, and you have overcome the Evil one.

Love for this
passing
World
cannot co-
exist with
Love for God

Do not love the world, nor the things 15
in the world. If any one loves the world,
there is no love in his heart for the Father.
For the things in the world—the crav- 16
ings of the earthly nature, the cravings
of the eyes, the show and pride of life—
they all come, not from the Father, but from the
world. And the world, with its cravings, is passing 17
away, but he who does God's will continues for
ever.

Warnings against Backsliders and false Teachers

Apostasy a
Sign that
the End of
the Age was
at Hand

Dear children, the last hour has come ; 18
and as you once heard that there was
to be an anti-Christ, so even now many
anti-Christ^s have appeared. By this we
may know that the last hour has come.
They have gone forth from our midst, but they did 19
not really belong to us ; for had they belonged to us,
they would have remained with us. But they left us
that it might be manifest that professed believers do
not all belong to us. As for you, you have an anoint- 20
ing from the holy One and have perfect knowledge.
I have written to you, not because you are ignorant 21
of the truth, but because you know it, and you know
that nothing false comes from the truth.

The Denial
or Acknow-
ledgement
of Jesus as
the Christ

Who is a liar compared with him who 22
denies that Jesus is the Christ? He who
disowns the Father and the Son is the
anti-Christ. No one who disowns the Son 23
has the Father. He who acknowledges
the Son has also the Father. As for you, let the 24
teaching which you have received from the very
beginning continue in your hearts. If that teaching

does continue in your hearts, you also will continue to be in union with the Son and with the Father. And this is the promise which He Himself has given us—the Life of the Ages. 25

‘ Taught by the Spirit, maintain Union with Christ ’ I have thus written to you concerning those who are leading you astray. And as for you, the anointing which you received from Him remains within you, and there is no need for any one to teach you. 26 27

But since His anointing gives you instruction in all things—and is true and is no falsehood—you are continuing in union with Him even as it has taught you to do.

And now, dear children, continue in union with Him ; so that, if He re-appears, we may have perfect confidence, and may not shrink away in shame from His presence at His Coming. Since you know that He is righteous, be assured also that the man who habitually acts righteously is a child of His. 28 29

God's Children and the Devil's Children

God's wondrous Love inspires with Hope and makes us pure See what marvellous love the Father has bestowed upon us—that we should be called God's children : and that is what we are. For this reason the world does not recognize us—because it has not known Him. Dear friends, we are now God's children, but what we are to be in the future has not yet been fully revealed. We know that if Christ re-appears we shall be like Him, because we shall see Him as He is. And every man who has this hope fixed on Him, purifies himself so as to be as pure as He is. 1 2 3

Sin cannot co-exist with Union with Christ Every one who is guilty of sin is also guilty of violating Law ; for sin is the violation of Law. And you know that He appeared in order to take away sins ; and in Him there is no sin. No one who continues in union with Him lives in sin : no one who lives in sin has seen Him or knows Him. 4 5 6

Righteous-
ness impos-
sible apart
from a
righteous
Life

Dear children, let no one lead you 7
astray. The man who acts righteously is
righteous, just as He is righteous. He 8
who is habitually guilty of sin is a child
of the Devil, because the Devil has been
a sinner from the very beginning. The

Son of God appeared for the purpose of undoing the
work of the Devil.

Sin cannot
co-exist
with divine
Sonship

No one who is a child of God is habitu- 9
ally guilty of sin. A God-given germ of
life remains in him, and he cannot habitu-
ally sin—because he is a child of God.

By this we can distinguish God's children and the 10
Devil's children : no one who fails to act righteously
is a child of God, nor he who does not love his
brother man. For this is the Message you have heard 11
from the very beginning—that we are to love one
another. We are not to resemble Cain, who was a 12
child of the Evil one and killed his own brother.
And why did he kill him? Because his own
actions were wicked and his brother's actions
righteous.

Love for
Man, as
Man, a Sign
that we
already have
eternal Life

Do not be surprised, brethren, if the 13
world hates you. As for us, we know that 14
we have already passed out of death into
Life—because we love our brother men.
He who is destitute of love continues dead.

Every one who hates his brother man is 15
a murderer ; and you know that no murderer has the
Life of the Ages continuing in him.

True Love
is defined,
and
measured,
by Christ's
Cross

We know what love is—through Christ's 16
having laid down His life on our behalf ;
and in the same way we ought to lay
down our lives for our brother men. But 17
if any one has this world's wealth and
sees that his brother man is in need, and

yet hardens his heart against him—how can such
a one continue to love God? Dear children, let us 18
not love in words only nor with the lips, but in deed
and in truth.

Obedience brings us Peace and renders Prayer effective

And in this way we shall come to know 19
 that we are loyal to the truth, and shall
 satisfy our consciences in His presence in 20
 whatever matters our hearts condemn us
 —because God is greater than our hearts
 and knows everything. Dear friends, if 21
 our hearts do not condemn us, we have perfect
 confidence towards God; and whatever we ask for 22
 we obtain from Him, because we obey His commands
 and do the things which are pleasing in His sight.
 And this is His command—that we are to believe in 23
 His Son Jesus Christ and love one another, just as
 He has commanded us to do. The man who obeys 24
 His commands continues in union with God, and
 God continues in union with him; and through His
 Spirit whom He has given us we can know that He
 continues in union with us.

The Conflict between Truth and Falsehood

‘Discriminate between true and false Teaching’

Dear friends, do not believe every spirit, 1 4
 but put the spirits to the test to see
 whether they are from God; for many
 false teachers have gone out into the
 world. The test by which you may 2
 recognize the Spirit of God is that every spirit which
 acknowledges that Jesus Christ has come as man
 is from God, and that no spirit is from God which 3
 does not acknowledge this about Jesus. Such is the
 spirit of the anti-Christ; of whose coming you have
 heard, and it is already in the world.

God’s Spirit delivers us from false Teaching

As for you, dear children, you are God’s 4
 children, and have successfully resisted
 them; for greater is He who is in you
 than he who is in the world. They are 5
 the world’s children, and so their language is that
 of the world, and the world listens to them. We 6
 are God’s children. The man who is beginning to
 know God listens to us, but he who is not a child
 of God does not listen to us. By this test we can
 distinguish the Spirit of truth from the spirit of error.

The Duty of Brotherly Love

There is no
divine
Sonship
apart from
brotherly
Love

Dear friends, let us love one another ; 7
for love has its origin in God, and every
one who loves has become a child of God
and is beginning to know God. He who 8
is destitute of love has never had any
knowledge of God ; because God is love.

God's love for us has been manifested in that He 9
has sent His only Son into the world so that
we may have life through Him. This is love 10
indeed—we did not love God, but He loved us
and sent His Son to be an atoning sacrifice for
our sins.

Union with
God is
impossible
apart from
brotherly
Love

Dear friends, if God has so loved us, 11
we also ought to love one another. No 12
one has ever yet seen God. If we love
one another, God continues in union with
us, and His love in all its perfection is in
our hearts. We can know that we are 13

continuing in union with Him and that He is con-
tinuing in union with us, by the fact that He has
given us a portion of His Spirit. And we have seen 14
and bear witness that the Father has sent the Son
to be the Saviour of the world. Whoever acknow- 15
ledges that Jesus is the Son of God—God continues
in union with him, and he continues in union with
God. And, as for us, we know the love which God 16
has for us, and we confide in it.

God's great
Love
inspires
us with
Confidence
and Love

God is love, and he who continues to
love continues in union with God, and
God continues in union with him. Our 17
love will be manifested in all its per-
fection by our having complete confidence
on the day of the Judgement ; because just

what He is, we also are in the world. Love has 18
in it no element of fear ; but perfect love drives
away fear, because fear involves pain, and if a man
gives way to fear, there is something imperfect in
his love. We love because God first loved us. If 19, 20

any one says that he loves God, while he hates his brother man, he is a liar; for he who does not love his brother man whom he has seen, cannot love God whom he has not seen. And the command 21 which we have from Him is that he who loves God must love his brother man also.

Sure Proofs Every one who believes that Jesus is 1 5
of divine the Christ is a child of God; and every
Sonship one who loves the Father loves also Him
follow Faith who is the Father's Child. The fact that 2
 we love God Himself, and obey His commands, is a
 proof that we love God's children. Love for God 3
 means obedience to His commands; and His com-
 mands are not irksome. For every child of God 4
 overcomes the world; and the victorious principle
 which has overcome the world is our faith. Who 5
 but the man that believes that Jesus is the Son of
 God overcomes the world? .

God's Jesus Christ is He who came with 6
threefold water and blood; not with the water
Testimony only, but with the water and with the
as to His blood. And it is the Spirit who gives
Gift of testimony—because the Spirit is the Truth.
eternal Life For there are three that give testimony— 7
in Christ the Spirit, the water, and the blood; and 8
 there is complete agreement between these three. If 9
 we accept the testimony of men, God's testimony is
 greater: for God's testimony consists of the things
 which He has testified about His Son. He who 10
 believes in the Son of God has the testimony in
 his own heart: he who does not believe God has
 made Him a liar, in that he has refused to accept
 the testimony which God has given about His Son.
 And that testimony is to the effect that God has 11
 given us the Life of the Ages, and that this Life
 is in His Son. He who has the Son has the 12
 Life: he who has not the Son of God has not
 the Life.

Conclusion

**The
Certainty of
eternal Life.
Prayer for
ourselves
and others**

I write all this to you in order that you 13
who believe in the Son of God may know
for certain that you already have the Life
of the Ages. And we have an assured 14
confidence that whenever we ask anything
in accordance with His will, He listens to
us. And since we know that He listens to us, then 15
whatever we ask, we know that we have the things
which we have asked from Him. If any one sees 16
a brother man committing a sin which is not unto
death, he shall ask and God shall give him life—
for those who do not sin unto death. There is such
a thing as sin unto death ; for that I do not bid him
make request. Any kind of wrongdoing is sin ; but 17
there is sin which is not unto death.

**The great
Facts of the
Christian
Faith**

We know that no one who is a child 18
of God lives in sin, but He who is God's
Child keeps him, and the Evil one cannot
touch him. We know that we are children 19
of God, and that the whole world lies in the power
of the Evil one. And we know that the Son of God 20
has come, and has given us understanding so that
we know the true One, and are in union with the
true One—that is, we are in union with His Son
Jesus Christ. He is the true God and the Life of
the Ages.

Dear children, guard yourselves from idols.

21

JOHN'S SECOND LETTER

Greeting The Elder to the elect lady and her 1
children. Truly I love you all, and not I
alone, but also all who know the truth, for the sake 2
of the truth which is continually in our hearts and
will be with us for ever. Grace, mercy and peace 3
will be with us from God the Father, and from
Jesus Christ the Son of the Father, in truth and
love.

**Commenda-
tion and
Warning** It is an intense joy to me to have found 4
some of your children living true Christian
lives, in obedience to the command which
we have received from the Father. And 5
now, dear lady, I pray you—writing to you, as I do,
not a new command, but the one which we have had
from the very beginning—let us love one another.
The love of which I am speaking consists in our 6
living in obedience to God's commands. God's com-
mand is that you should live in obedience to what
you all heard from the very beginning. For many 7
deceivers have gone out into the world—men who
do not acknowledge Jesus as Christ who has come
in human nature. Such a one is 'the deceiver' and
the 'anti-Christ.'

**The Need of
simple
Fidelity to
Christ** Keep guard over yourselves, so that you 8
may not lose the results of your good
deeds, but may receive back a full reward.
No one has God, who instead of remain- 9
ing true to the teaching of Christ, presses on in
advance: but he who remains true to that teaching
has both the Father and the Son. If any one who 10
comes to you does not bring this teaching, do not
receive him under your roof nor bid him Farewell.
He who bids him Farewell is a sharer in his evil 11
deeds.

Conclusion I have a great deal to say to you all, 12
but will not write it with paper and ink.
Yet I hope to come to see you and speak face to
face, so that your happiness may be complete.
The children of your elect sister send greetings 13
to you.

JOHN'S THIRD LETTER

Greeting and Commendation The Elder to his dear friend Gaius. 1
Truly I love you.

My dear friend, I pray that you may in 2
all respects prosper and enjoy good health,
just as your soul already prospers. For it is an 3
intense joy to me when brethren come and bear
witness to your fidelity to the truth—that you live in
obedience to the truth. I have no greater joy than to 4
hear that my children are living in obedience to the
truth.

My dear friend, you are acting faithfully in all your 5
behaviour towards the brethren, even when they are
strangers to you. They have testified, in the presence 6
of the Church, to your love ; and you will do well to
help them on their journey in a manner worthy of
your fellowship with God. For it is for Christ that 7
they have gone forth, accepting nothing from the
Gentiles. It is therefore our duty to show hospitality 8
to such men, so that we may be fellow workers in
promoting the truth.

Diotrephes I wrote to the Church, but Diotrephes, 9
who loves to have the first place among
them, refuses to listen to us. For this reason, if I 10
come, I shall not forget his conduct, nor his idle and
mischievous talk against us. And he does not stop
there : he not only will not receive the brethren, but
those who desire to do this he hinders, and excludes
them from the Church.

My dear friend, do not follow wrong examples, but 11
right ones. He who habitually does what is right is a
child of God: he who habitually does what is wrong
has not seen God.

Demetrius The character of Demetrius has the 12
approval of all men, and of the truth
itself. We also express our approval of it, and you

know that we only give our approval to that which is true.

Conclusion I have a great deal to say to you, but I 13
do not wish to go on writing it with ink
and pen. But I hope to see you very soon, and then 14
we will speak face to face.

Peace be with you. Our friends send greetings to
you. Greet our friends individually.

JUDE'S LETTER

Greeting Jude, a bondservant of Jesus Christ and 1
a brother of James :

To those who are in God the Father, infolded in His love, and kept for Jesus Christ, and called. May 2
mercy, peace and love be abundantly granted to you.

**An Encour-
agement
to defend
Christian
Truth** Dear friends, since I am eager to begin 3
a letter to you on the subject of our
common salvation, I find myself con-
strained to write and cheer you on to the
vigorous defence of the faith delivered

once for all to God's people. For certain persons 4
have crept in unnoticed—men spoken of in ancient
writings as pre-destined to this condemnation—
ungodly men, who pervert the grace of our God into
an excuse for immorality, and disown Jesus Christ,
our only Sovereign and Lord.

**Ancient
Examples of
Retribution
for
Disobedience** I desire to remind you—although the 5
whole matter is already familiar to you—
that the Lord saved a people out of the
land of Egypt, but afterwards destroyed
those who had no faith. And angels— 6
those who did not keep the position originally
assigned to them, but deserted their own proper abode
—He reserves in everlasting bonds, in darkness, in
preparation for the judgement of the great day. So 7
also Sodom and Gomorrah—and the neighbouring
towns in the same manner—having been guilty of
gross fornication and having gone astray in pursuit of
unnatural vice, are now before us as a specimen of the
fire of the Ages in the punishment which they are
undergoing. Yet in just the same way these dreamers 8
also pollute the body, while they set authority at
naught and speak evil of dignities.

**False
Teachers.
Their
Insolence
and Greed**

But Michael the Archangel, when 9
contending with the Devil and arguing
with him about the body of Moses, did not
dare to pronounce judgement on him in
abusive terms, but simply said, "The
Lord rebuke you." Yet these men are abusive in 10
matters of which they know nothing, and in things
which, like the brutes, they understand instinctively
—in all these they corrupt themselves. Alas for 11
them; for they have followed in the steps of Cain;
for the sake of gain they have rushed on headlong
in the evil ways of Balaam; and have perished in
rebellion like that of Korah!

**Their selfish,
useless,
shameful
Lives**

These men—sunken rocks!—are those 12
who share the pleasure of your love-feasts,
unrestrained by fear while caring only for
themselves; clouds without water, driven
away by the winds; trees that cast their fruit,
barren, doubly dead, uprooted; wild waves of the 13
sea, foaming out their own shame; wandering stars,
for whom is reserved dense darkness of age-long
duration.

**The
Prediction
of Enoch**

It was also about these that Enoch, who 14
belonged to the seventh generation from
Adam, prophesied, saying,

"The Lord has come, attended by
myriads of His people, to execute judgement upon 15
all, and to convict all the ungodly of all the ungodly
deeds which in their ungodliness they have com-
mitted, and of all the hard words which they, un-
godly sinners as they are, have spoken against Him."

These men are murmurers, ever bemoaning their 16
lot. Their lives are guided by their evil passions,
and their mouths are full of big, boastful words,
while they treat individual men with admiring rever-
ence for the sake of the advantage they can gain.

**The Pre-
diction of
the Apostles**

But as for you, my dearly-loved friends, 17
remember the words that before now
were spoken by the Apostles of our Lord
Jesus Christ—how they declared to you, 18

“In the last times there shall be scoffers, obeying only their own ungodly passions.” These are those 19 who cause divisions. They are men of the world, wholly unspiritual.

But you, my dearly-loved friends, build- 20
 ing yourselves up on the basis of your
 most holy faith and praying in the Holy
 Spirit, must keep yourselves safe in the 21
 love of God, waiting for the mercy of our
 Lord Jesus Christ which will result in the
 Life of the Ages. Some, when they argue with you, 22
 you must endeavour to convince; others you must 23
 try to save, as brands plucked from the flames; and
 on others look with pity mingled with fear, while
 you hate every trace of their sin.

But to Him who is able to keep you 24
 safe from stumbling, and cause you to
 stand in the presence of His glory free
 from blemish and full of exultant joy—
 to the only God our Saviour—through Jesus Christ 25
 our Lord, be ascribed glory, majesty, might, and
 authority, as it was before all time, is now, and
 shall be to all the Ages! Amen.

The
 Readers'
 Duties to
 themselves
 and the false
 Teachers

All Glory
 ascribed to
 God

THE REVELATION OF JOHN

Introduction

**The Book
and its
Writer**

The revelation given by Jesus Christ, 1 1
which God granted Him, that He might
make known to His servants certain events
which must shortly come to pass : and He
sent His angel and communicated it to His servant
John. This is the John who taught the truth con- 2
cerning the Word of God and the truth told us by
Jesus Christ—a faithful account of what he had seen.
Blessed is he who reads and blessed are those who 3
listen to the words of this prophecy and lay to heart
what is written in it ; for the time for its fulfilment
is now close at hand.

Greeting

John sends greetings to the seven 4
Churches in the province of Asia. May
grace be granted to you, and peace, from Him who
is and was and evermore will be ; and from the
seven Spirits which are before His throne ; and from 5
Jesus Christ, the truthful Witness, the first of the
dead to be born to Life, and the Ruler of the kings
of the earth.

**Ascription
of Praise**

To Him who loves us and has freed
us from our sins with His own blood,
and has formed us into a Kingdom, to 6
be priests to God, His Father—to Him be ascribed
the glory and the power until the Ages of the Ages.
Amen.

He is coming in the clouds, and every eye will 7
see Him, and so will those who pierced Him ; and
all the nations of the earth will gaze on Him and
mourn. Even so. Amen.

“I am the Alpha and the Omega,” says the Lord 8
God, “He who is and was and evermore will be—
the Ruler of all.”

**The Coming
of the
Message** I John, your brother, and a sharer with 9
you in the sorrows and Kingship and
patient endurance of Jesus, found myself
in the island of Patmos, on account of
the Word of God and the truth told us by Jesus.
In the Spirit I found myself present on the day of 10
the Lord, and I heard behind me a loud voice
which resembled the blast of a trumpet. It
said, 11

“Write forthwith in a roll an account of what you
see, and send it to the seven Churches—to Ephesus,
Smyrna, Pergamum, Thyateira, Sardis, Philadelphia
and Laodicea.”

**A Vision
of the
glorified
Redeemer** I turned to see who it was that was 12
speaking to me; and then I saw seven
golden lampstands, and in the centre of 13
the lampstands some One resembling the
Son of Man, clothed in a robe which reached to His
feet, and with a girdle of gold across His breast.
His head and His hair were white, like white wool 14
—as white as snow; and His eyes resembled a flame
of fire. His feet were like silver-bronze, when it is 15
white-hot in a furnace; and His voice resembled
the sound of many waters. In His right hand He 16
held seven stars, and a sharp, two-edged sword was
seen coming from His mouth; and His glance re-
sembled the sun when it is shining with its full
strength.

**Words of
Encourage-
ment, Life,
and Hope** When I saw Him, I fell at His feet as 17
if I were dead. But He laid His right
hand upon me and said,
“Do not be afraid: I am the First and
the Last, and the ever-living One. I died; but I 18
am now alive until the Ages of the Ages, and I
have the keys of the gates of Death and of Hades!
Write down therefore the things you have just seen, 19
and those which are now taking place, and those
which are soon to follow: the secret meaning of 20
the seven stars which you have seen in My right
hand, and of the seven lampstands of gold. The

seven stars are the ministers of the seven Churches, and the seven lampstands are the seven Churches.

The Letters to the seven Churches

The Letter to Ephesus "To the minister of the Church in 1 2
Ephesus write as follows :

"This is what He who holds the seven stars in the grasp of His right hand says—He who walks to and fro among the seven lampstands of gold. I know your doings and your toil 2 and patient suffering. And I know that you cannot tolerate wicked men, but have put to the test those who say that they themselves are Apostles but are not, and you have found them to be liars. And you 3 endure patiently and have borne burdens for My sake and have never grown weary. Yet I have this 4 against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height 5 from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent. Yet this you have in your favour: you 6 hate the doings of the Nicolaitans, which I also hate.

"Let all who have ears give heed to what the 7 Spirit is saying to the Churches. To him who overcomes I will give the privilege of eating the fruit of the Tree of Life, which is in the Paradise of God.'

The Letter to Smyrna "To the minister of the Church at 8
Smyrna write as follows :

"This is what the First and the Last says—He who died and has returned to life. Your sufferings I know, and your poverty— 9 but you are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan's synagogue. Dismiss your 10 fears concerning all that you are about to suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test,

and for ten days you will have to endure persecution. Be faithful to the End, even if you have to die, and then I will give you the victor's Wreath of Life.

"Let all who have ears give heed to what the Spirit is saying to the Churches. He who overcomes shall be in no way hurt by the Second Death.'

"To the minister of the Church at Pergamum write as follows :

The
Letter to
Pergamum

"This is what He who has the sharp, two-edged sword says. I know where you dwell. Satan's throne is there ; and yet you are true to Me, and did not deny your faith in Me, even in the days of Antipas My witness and faithful friend, who was put to death among you, in the place where Satan dwells. Yet I have a few things against you, because you have with you some that cling to the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the descendants of Israel—to eat what had been sacrificed to idols, and commit fornication. So even you have some that cling in the same way to the teaching of the Nicolaitans. Repent, at once ; or else I will come to you quickly, and will make war upon them with the sword which is in My mouth.

"Let all who have ears give heed to what the Spirit is saying to the Churches. He who overcomes—to him I will give some of the hidden Manna, and a white stone ; and—written upon the stone and known only to him who receives it—a new name.'

"To the minister of the Church at

The
Letter to
Thyateira

Thyateira write as follows :

"This is what the Son of God says—He who has eyes like a flame of fire, and feet resembling silver bronze. I know your doings, your love, your faith, your service, and your patient endurance ; and that of late you have toiled harder than you did at first. Yet I have this against you, that you tolerate the woman Jezebel, who calls her-

self a prophetess and by her teaching leads astray
My servants, so that they commit fornication and eat
what has been sacrificed to idols. I have given her 21
time to repent, but she is determined not to repent
of her fornication. I tell you that I am about to cast 22
her upon a bed of sickness, and I will severely afflict
those who commit adultery with her, unless they
repent of conduct such as hers. Her children too 23
shall surely die ; and all the Churches shall come
to know that I am He who searches into men's
inmost thoughts ; and to each of you I will give a
requital which shall be in accordance with what
your conduct has been. But to you, the rest of you 24
in Thyateira, all who do not hold this teaching and
are not the people who have learnt the "deep things,"
as they call them (the deep things of Satan !)—to you
I say that I lay no other burden on you. Only 25
that which you already possess, cling to until I
come.

"And to him who overcomes and obeys my com- 26
mands to the very end, I will give authority over the
nations of the earth. And he shall be their shepherd, 27
ruling them with a rod of iron, just as earthenware
jars are broken to pieces ; and his power over them
shall be like that which I Myself have received from
My Father ; and I will give him the Morning Star. 28
Let all who have ears give heed to what the Spirit 29
is saying to the Churches.'

The
Letter to
Sardis

"To the minister of the Church at 1 3
Sardis write as follows :

"This is what He who has the seven
Spirits of God and the seven stars says.
I know your doings—you are supposed to be alive,
but in reality you are dead. Rouse yourself and keep 2
awake, and strengthen those things which remain but
have well-nigh perished ; for I have found no doings
of yours free from imperfection in the sight of My
God. Be mindful, therefore, of the lessons you have 3
received and heard. Continually lay them to heart,
and repent. If, however, you fail to rouse yourself

and keep awake, I shall come upon you suddenly like a thief, and you will certainly not know the hour at which I shall come to judge you. Yet you have in 4 Sardis a few who have not soiled their garments; and they shall walk with Me in white; for they are worthy.

“In this way he who overcomes shall be clothed 5 in white garments; and I will certainly not blot out his name from the Book of Life, but will acknowledge him in the presence of My Father and His angels. Let all who have ears give heed to what the Spirit 6 is saying to the Churches.’

“To the minister of the Church at 7 Philadelphia write as follows:

The
Letter to
Philadelphia

“This is what the holy One and the true says—He who has the key of David—He who opens and no one shall shut, and shuts and no one shall open. I know your doings. I have put 8 an opened door in front of you, which no one can shut; because you have but a little power, and yet you have guarded My word and have not disowned Me. I will cause some belonging to Satan’s syna- 9 gogue who say that they themselves are Jews, and are not, but are liars—I will make them come and fall at your feet and know for certain that I have loved you. Because in spite of suffering you have 10 guarded My word, I in turn will guard you from that hour of trial which is soon coming upon the whole world, to put to the test the inhabitants of the earth. I am coming quickly: cling to that which 11 you already possess, so that your wreath of victory be not taken away from you.

“He who overcomes—I will make him a pillar in 12 the Sanctuary of My God, and he shall never go out from it again. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is to come down out of Heaven from My God, and My own new name. Let all who 13 have ears give heed to what the Spirit is saying to the Churches.’

“And to the minister of the Church at 14

Laodicea write as follows :

The
Letter to
Laodicea

“This is what the Amen says—the true
and faithful Witness, the Beginning and

Lord of God’s Creation. I know your doings—you 15
are neither cold nor hot ; I would that you were cold
or hot ! Accordingly, because you are lukewarm and 16
neither hot nor cold, before long I will vomit you out
of My mouth. You say, I am rich, and have wealth 17
stored up, and I stand in need of nothing ; and you
do not know that if there is a wretched creature it
is *you*—pitiable, poor, blind, naked. Therefore I 18
counsel you to buy of Me gold refined in the fire
that you may become rich, and white robes to
put on, so as to hide your shameful nakedness,
and eye-salve to anoint your eyes with, so that
you may be able to see. All whom I hold dear, 19
I reprove and chastise ; therefore be in earnest
and repent. I am now standing at the door 20
and am knocking. If any one listens to My voice
and opens the door, I will go in to be with
him and will feast with him, and he shall feast
with Me.

“To him who overcomes I will give the privilege 21
of sitting down with Me on My throne, as I also
have overcome and have sat down with My
Father on His throne. Let all who have ears 22
give heed to what the Spirit is saying to the
Churches.’”

A Vision of God on His Throne

After all this I looked and saw a door 1 4
in Heaven standing open, and the voice
that I had previously heard, which re-
sembled the blast of a trumpet, again
spoke to me and said,

“Come up here, and I will show you things which
are to happen in the future.”

Immediately I found myself in the Spirit, and saw 2
a throne in Heaven, and some One sitting on the

A Door into
Heaven
stood open

throne. The appearance of Him who sat there was 3
like jasper or sard; and encircling the throne was
a rainbow, in appearance like an emerald. Surround- 4
ing the throne there were also twenty-four other
thrones, on which sat twenty-four Elders clothed in
white robes, with victors' wreaths of gold upon their
heads.

**The Beings
and Things
around the
Throne** Out from the throne there came flashes 5
of lightning, and voices, and peals of
thunder, while in front of the throne seven
blazing lamps were burning, which are
the seven Spirits of God. And in front of the throne 6
there seemed to be a sea of glass, resembling crystal.
And midway between the throne and the Elders, and
surrounding the throne, were four living creatures,
full of eyes in front and behind. The first living 7
creature resembled a lion, the second an ox, the
third had a face like that of a man, and the
fourth resembled an eagle flying. And each of 8
the four living creatures had six wings, and in
every direction, and within, are full of eyes; and
day after day, and night after night, they never
cease saying,

"Holy, holy, holy, Lord God, the Ruler of all, who
wast and art and evermore shalt be."

**God's Power
and Glory
proclaimed** And whenever the living creatures give 9
glory and honour and thanks to Him who
is seated on the throne, and lives until the
Ages of the Ages, the twenty-four Elders 10
fall down before Him who sits on the throne and
worship Him who lives until the Ages of the Ages,
and they cast their wreaths down in front of the
throne, saying,

"It is fitting, O our Lord and God,

That we should ascribe unto Thee the glory and
the honour and the power;

For Thou didst create all things,

And because it was Thy will they came into
existence and were created."

11

The breaking of the seven Seals

And I saw lying in the right hand of 1 5
The Book of coming Events Him who sat on the throne a book written on both sides and closely sealed with seven seals. And I saw a mighty angel 2 who was exclaiming in a loud voice,

“Who is worthy to open the book and break its seals?”

But no one in Heaven, or on earth, or under the 3 earth, was able to open the book or look into it.

Only the Redeemer could open the Book And while I was weeping bitterly, 4 because no one was found worthy to open the book or look into it, one of the Elders said to me,

“Do not weep. The Lion which belongs to the 5 tribe of Judah, the Root of David, has triumphed, and will open the book and break its seven seals.”

A Vision of the Lamb of God Then, midway between the throne and 6 the four living creatures, I saw a Lamb standing among the Elders. He looked as if He had been offered in sacrifice, and He

had seven horns and seven eyes. The last-named are the seven Spirits of God, and have been sent far and wide into all the earth. So He comes, and now He 7 has taken the book out of the right hand of Him who is seated on the throne. And when He had taken the 8 book, the four living creatures and the twenty-four Elders fell down before the Lamb, having each of them a harp and bringing golden bowls full of incense, which represent the prayers of God’s people. And now they sing a new song. 9

“It is fitting,” they say, “that Thou shouldst be the

One to take the book

And break its seals;

Because Thou hast been offered in sacrifice,

And hast purchased for God with Thine own blood

Some out of every tribe and language and people and nation,

And hast formed them into a Kingdom to be 10
priests to our God,

And they reign over the earth."

And I looked, and heard what seemed to 11
His Power be the voices of countless angels on every
and Glory side of the throne, and of the living
proclaimed creatures and the Elders. Their number
was myriads of myriads and thousands of thousands,
and in loud voices they were singing, 12

"It is fitting that the Lamb which has been offered
in sacrifice should receive all power and riches and
wisdom and might and honour and glory and
blessing."

And as for every created thing in Heaven and on 13
earth and under the earth and on the sea, and every-
thing that was in any of these, I heard them say,

"To Him who is seated on the throne,

And to the Lamb,

Be ascribed all blessing and honour

And glory and might,

Until the Ages of the Ages!"

Then the four living creatures said "Amen," and 14
the Elders fell down and worshipped.

And when the Lamb broke one of the 1 6
The first seven seals I saw it, and I heard one of
Seal the four living creatures say, as if in a
voice of thunder,

"Come."

And I looked and a white horse appeared, and its 2
rider carried a bow; and a victor's wreath was given
to him; and he went out conquering and in order to
conquer.

And when the Lamb broke the second 3
The second seal, I heard the second living creature
Seal say,

"Come."

And another horse came out—a fiery-red one; and 4
power was given to its rider to take peace from the
earth, and to cause men to kill one another; and a
great sword was given to him.

The third Seal When the Lamb broke the third seal, I 5
heard the third living creature say,
"Come."

I looked, and a black horse appeared, its rider carrying a balance in his hand. And I heard what 6
seemed to be a voice speaking in the midst of the four living creatures, and saying,

"A quart of wheat for a shilling, and three quarts of barley for a shilling; but do not injure either the oil or the wine."

The fourth Seal When the Lamb broke the fourth seal I 7
heard the voice of the fourth living creature say,

"Come."

I looked and a pale-coloured horse appeared. Its 8
rider's name was Death, and Hades came close behind him; and authority was given to them over the fourth part of the earth, to kill with the sword or with famine or pestilence or by means of the wild beasts of the earth.

The fifth Seal When the Lamb broke the fifth seal, 9
I saw at the foot of the altar the souls of those whose lives had been sacrificed because of the word of God and of the testimony which they had given. And now in loud voices 10
they cried out, saying,

"How long, O Sovereign Lord, the holy One and the true, dost Thou delay judgement and the taking of vengeance upon the inhabitants of the earth for our blood?"

And there was given to each of them a long white 11
robe, and they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were soon to be killed just as they had been.

The sixth Seal When the Lamb broke the sixth seal 12
I looked, and there was a great earthquake, and the sun became as dark as sackcloth, and the whole disc of the moon became

like blood. The stars in the sky also fell to the 13
 earth, as when a fig-tree, upon being shaken by a
 gale of wind, casts its unripe figs to the ground.
 The sky too passed away, as if a scroll were being 14
 rolled up, and every mountain and island was re-
 moved from its place. The kings of the earth and 15
 the great men, the military chiefs, the wealthy and
 the powerful—all, whether slaves or free men—hid
 themselves in the caves and in the rocks of the
 mountains, while they called to the mountains and 16
 the rocks, saying,

“Fall on us and hide us from the presence of Him
 who sits on the throne and from the anger of the
 Lamb; for the day of His anger—that great day— 17
 has come, and who is able to stand?”

The Safety After this I saw four angels standing 1 **7**
of God's at the four corners of the earth, and
true holding back the four winds of the earth
Servants so that no wind should blow over the
 earth or the sea or upon any tree. And I saw 2
 another angel coming from the east and carrying
 a seal belonging to the ever-living God. He called
 in a loud voice to the four angels whose work it
 was to injure the earth and the sea.

“Injure neither land nor sea nor trees,” he said, 3
 “until we have sealed the bondservants of our God
 upon there foreheads.”

The 144,000 When the sealing was finished, I heard 4
 how many were sealed out of all the tribes
 of the descendants of Israel. They were 144,000.

Of the tribe of Judah, 12,000 were sealed; 5

Of the tribe of Reuben, 12,000;

Of the tribe of Gad, 12,000;

Of the tribe of Asher, 12,000; 6

Of the tribe of Naphtali, 12,000;

Of the tribe of Manasseh, 12,000;

Of the tribe of Symeon, 12,000; 7

Of the tribe of Levi, 12,000;

Of the tribe of Issachar, 12,000;

Of the tribe of Zebulun, 12,000; 8

Of the tribe of Joseph, 12,000;
Of the tribe of Benjamin, 12,000.

**A vast
Throng of
gloriously
triumphant
Saints** After this I looked, and a vast host 9
appeared which it was impossible for
any one to count, gathered out of every
nation and from all tribes and peoples
and languages, standing before the throne
and before the Lamb, clothed in long white robes,
and carrying palm-branches in their hands. In loud 10
voices they were exclaiming,

“It is to our God who is seated on the throne,
and to the Lamb, that we owe our salvation!”

All the angels were standing in a circle round 11
the throne and round the Elders and the four living
creatures, and they fell on their faces in front of the
throne and worshipped God.

“Even so!” they cried: 12

“The blessing and the glory
And the wisdom and the thanks
And the honour and the power and the might
Are to be ascribed to our God,
Until the Ages of the Ages!
Even so!”

**Though
martyred,
full
Salvation
was now
theirs
through
the Lamb** Then, addressing me, one of the Elders 13
said,

“Who are these people clothed in the
long white robes? And where have they
come from?”

“My lord, you know,” I replied. 14

“They are those,” he said, “who have
just passed through the great distress, and
have washed their robes and made them white in
the blood of the Lamb. For this reason they stand 15
before the very throne of God, and render Him
service, day after day and night after night, in His
Sanctuary, and He who is sitting upon the throne
will shelter them in His Tent. They will never 16
again be hungry or thirsty, and never again will
the sun or any scorching heat trouble them. For 17
the Lamb who is in the front of the throne will be

their Shepherd, and will guide them to water-springs of Life, and God will wipe every tear from their eyes."

The seventh Seal When the Lamb broke the seventh seal, 1 8
there was silence in Heaven for about half an hour.

The sounding of the seven Trumpets

The Prayers of God's People. Their Enemies punished Then I saw the seven angels who are in 2
the presence of God, and seven trumpets were given to them. And another angel 3
came and stood close to the altar, carrying a censer of gold; and abundance of incense was given to him that he might place it, with the prayers of all God's people, upon the golden altar which was in front of the throne. And the smoke of the incense rose into the presence 4
of God from the angel's hand, and mingled with the prayers of His people. So the angel took the 5
censer, and filled it with fire from the altar, and flung it to the earth; and there followed peals of thunder, and voices, and flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets 6
made preparations for blowing them.

The first Trumpet The first blew his trumpet; and there 7
came hail and fire, mixed with blood, falling upon the earth; and a third part of the earth was burnt up, and a third part of the trees, and all the green grass.

The second Trumpet The second angel blew his trumpet; 8
and what seemed to be a great mountain, all ablaze with fire, was hurled into the sea; and a third part of the sea was turned into blood. And a third part of the creatures that were 9
in the sea—those that had life—died; and a third part of the ships were destroyed.

The third Trumpet The third angel blew his trumpet; and 10
there fell from Heaven a great star, which was on fire like a torch. It fell upon a

third part of the rivers, and upon the springs of water. The name of the star is 'Wormwood;' and 11 a third part of the waters were turned into wormwood, and vast numbers of the people died from drinking the water, because it had become bitter.

The fourth Trumpet Then the fourth angel blew his trumpet; 12 and a curse fell upon a third part of the sun, a third part of the moon, and a third part of the stars, so that a third part of them were darkened, and for a third of the day, and also of the night, there was no light.

Yet more fearful Woes to come Then I looked, and I heard a solitary 13 eagle crying in a loud voice, as it flew across the sky, "Alas, alas, alas, for the inhabitants of the earth, because of the significance of the remaining trumpets which the three angels are about to blow!"

The fifth Trumpet The fifth angel blew his trumpet; and I 1 9 saw a Star which had fallen from Heaven to the earth; and to him was given the key of the depths of the bottomless pit, and he opened 2 the depths of the bottomless pit. And smoke came up out of the pit resembling the smoke of a vast furnace, so that the sun was darkened, and the air also, by reason of the smoke of the pit.

The Locusts And from the midst of the smoke there 3 came locusts on to the earth, and power was given to them resembling the power which earthly scorpions possess. And they were forbidden 4 to injure the herbage of the earth, or any green thing, or any tree. They were only to injure human beings—those who have not the seal of God on their foreheads. Their mission was not to kill, but to 5 cause awful agony for five months; and this agony was like that which a scorpion inflicts when it stings a man. And at that time people will seek death, but 6 will by no possibility find it, and will long to die, but death evades them.

The appearance of the Locusts was like that of 7

horses equipped for war. On their heads they had wreaths which looked like gold. Their faces seemed 8 human and they had hair like women's hair, but their teeth resembled those of lions. They had 9 breast-plates which seemed to be made of steel; and the noise caused by their wings was like that of a vast number of horses and chariots hurrying into battle. They had tails like those of scorpions, and 10 also stings; and in their tails lay their power of injuring mankind for five months.

The locusts had a king over them—the angel of 11 the bottomless pit, whose name in Hebrew is 'Abaddon,' while in Greek he is called 'Apollyon.' The first woe is past; two other woes have still to 12 come.

**The sixth
Trumpet**

The sixth angel blew his trumpet; and I 13 heard a single voice speaking from among the horns of the golden incense altar which is in the presence of God. It said to the sixth 14 angel—the angel who had the trumpet,

"Set at liberty the four angels who are prisoners near the great river Euphrates."

And the four angels who had been kept in readi- 15 ness for that hour, day, month, and year, were set at liberty, so that they might kill a third part of mankind. The number of the cavalry was two hundred 16 millions; I heard their number.

**The Horses
and
Horsemen**

And this was the appearance of the 17 horses which I saw in my vision—and of their riders. The body-armour of the riders was red, blue and yellow; and the horses' heads were shaped like the heads of lions, while from their mouths there came fire and smoke and sulphur. By these three plagues a third part of 18 mankind were destroyed—by the fire and the smoke, and by the sulphur which came from their mouths. For the power of the horses is in their mouths and 19 in their tails; their tails being like serpents, and having heads, and it is with them that they inflict injury.

The People whose lives were spared refused to repent But the rest of mankind who were not 20
killed by these plagues, did not even then
repent and leave the things they had
made, so as to cease worshipping the
demons, and the idols of gold and silver,
bronze, stone, and wood, which can neither see nor
hear, nor move. Nor did they repent of their murders, 21
their practice of magic, their fornication, or their thefts.

A glorious Angel and the seven Peals of Thunder Then I saw another strong angel coming 1 10
down from Heaven. He was robed in a
cloud, and over his head was the rainbow.
His face was like the sun, and his feet
resembled pillars of fire. In his hand he 2
held a small scroll unrolled; and, planting his right
foot on the sea and his left foot on the land, he cried 3
out in a loud voice which resembled the roar of a
lion. And when he had cried out, each of the seven
peals of thunder uttered its own message. And 4
when the seven peals of thunder had spoken, I was
about to write down what they had said; but I heard
a voice from Heaven which told me to keep secret all
that the seven peals of thunder had said, and not
write it down.

God's Purposes to be now fully realized Then the angel that I saw standing on 5
the sea and on the land, lifted his right
hand toward Heaven. And in the name 6
of Him who lives until the Ages of the
Ages, the Creator of Heaven and all that
is in it, of the earth and all that is in it, and of the
sea and all that is in it, he solemnly declared,

"There shall be no further delay; but in the days 7
when the seventh angel blows his trumpet—when he
begins to do so—then the secret purposes of God are
realized, in accordance with the good news which
He gave to His servants the Prophets."

The Seer eats the Angel's little Book Then the voice which I had heard 8
speaking from Heaven once more ad-
dressed me. It said,
"Go and take the little book which lies

open in the hand of the angel who is standing on the sea and on the land."

So I went to the angel and asked him to give me 9 the little book.

"Take it," he said, "and eat the whole of it. You will find it bitter when you have eaten it, although in your mouth it will taste as sweet as honey."

So I took the roll out of the angel's hand and ate 10 the whole of it; and in my mouth it was as sweet as honey, but when I had eaten it I found it very bitter. And a voice said to me, 11

"You must prophesy yet further concerning peoples, nations, languages, and many kings."

Then a reed was given me to serve as 1 11
 'Measure the earthly Temple and count the Worshippers' a measuring rod; and a voice said,
 "Rise, and measure God's Sanctuary—
 and the altar—and count the worshippers
 who are in it. But as for the court which 2
 is outside the Sanctuary, pass it over. Do

not measure it; for it has been given to the Gentiles, and for forty-two months they will trample the holy city under foot. And I will authorize My two 3 witnesses to prophesy for 1,260 days, clothed in sackcloth.

"These witnesses are the two olive- 4
 trees, and they are the two lamps which
 stand in the presence of the Lord of the
 earth. And if any one seeks to injure 5
 them—fire comes from their mouths and devours their enemies; and if any one seeks to injure them, he will in this way certainly be killed. They have 6 power given to them to seal up the sky, so that no rain may fall so long as they continue to prophesy; and power over the waters to turn them into blood, and to smite the earth with various plagues whenever they choose to do so.

"And when they have fully delivered 7
 their testimony, the Wild Beast which is
 to rise out of the bottomless pit will make
 war upon them, and overcome them, and

The two
Witnesses
for God

The Murder
of the two
Witnesses

'kill them. And their dead bodies are to lie in the 8
broad street of the great city which spiritually is
designated 'Sodom' and 'Egypt,' where indeed their
Lord was crucified. And men belonging to all 9
peoples, tribes, languages and nations, gaze at their
dead bodies for three days and a half, but they
refuse to let them be laid in a tomb. The in- 10
habitants of the earth rejoice over them, and are
glad, and will send gifts to one another; for these
two Prophets had greatly troubled the inhabitants
of the earth."

They come But at the end of the three days and 11
back to Life a half the breath of life from God entered
and ascend into them, and they rose to their feet; and
to Heaven all who saw them were terrified. Then 12
they heard a loud voice calling to them out of
Heaven, and bidding them come up; and they went
up to Heaven in the cloud, and their enemies saw
them go. And just at that time there was a great 13
earthquake, and a tenth part of the city was over-
thrown. 7,000 people were killed in the earthquake,
and the rest were terrified and gave glory to the
God of Heaven. The second Woe is past; the third 14
Woe will soon be here.

The seventh The seventh angel blew his trumpet; 15
Trumpet and there followed loud voices in Heaven
which said,

"The sovereignty of the world now belongs to
our Lord and His Christ; and He will be King
until the Ages of the Ages."

Then the twenty-four Elders, who sit on thrones 16
in the presence of God, fell on their faces and
worshipped God, saying, 17

"We give Thee thanks, O Lord God, the Ruler
of all,

Who art and wast,

Because Thou hast exerted Thy power, Thy
great power, and hast become King.

The nations grew angry, 18
 And Thine anger has come,
 And the time for the dead to be judged,
 And the time for Thee to give their reward
 to Thy servants the Prophets, and to Thy
 people,
 And to those who fear Thee, the small and the
 great,
 And to destroy those who destroy the earth."

Then the doors of God's Sanctuary in Heaven were 19
 opened, and the Ark, in which His Covenant was,
 was seen in His Sanctuary; and there came flashes
 of lightning, and voices, and peals of thunder, and
 an earthquake, and heavy hail.

A Series of Marvels

And a great marvel was seen in Heaven 1 12
The Sun-clad Woman —a woman who was robed with the sun
 and had the moon under her feet, and
 had also a wreath of stars round her
 head, was with child, and she was crying out in 2
 the pains and agony of childbirth.

And another marvel was seen in Heaven 3
The great Dragon —a great fiery-red Dragon, with seven
 heads and ten horns; and on his heads
 were seven kingly crowns. His tail was drawing 4
 after it a third part of the stars of Heaven, and it
 dashed them to the ground. And in front of the
 woman who was about to become a mother, the
 Dragon was standing in order to devour the child
 as soon as it was born. She gave birth to a son— 5
 a male child—destined before long to rule all nations
 with an iron sceptre. But her child was caught up
 to God and His throne, and the woman fled into 6
 the Desert, there to be cared for, for 1,260 days, in
 a place which God had prepared for her.

And war broke out in Heaven, Michael 7
The Dragon is cast down from Heaven to Earth and his angels engaging in battle with
 the Dragon. The Dragon fought and so 8
 did his angels; but they were defeated,

and there was no longer any room found for them in Heaven. The great Dragon, the ancient serpent, 9 he who is called 'the Devil' and 'the Adversary' and leads the whole earth astray, was hurled down: he was hurled down to the earth, and his angels were hurled down with him.

The Triumph of Christ and His People Then I heard a loud voice speaking in 10 Heaven. It said, "The salvation and the power and the Kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down—he who, day after day and night after night, was wont to accuse them in the presence of God. But they have 11 gained the victory over him because of the blood of the Lamb and of the testimony which they have borne, and because they held their lives cheap and did not shrink even from death. For this reason 12 be glad, O Heaven, and you who live in Heaven! Alas for the earth and the sea! For the Devil has come down to you; full of fierce anger, because he knows that his appointed time is short."

The Dragon persecutes the Woman And when the Dragon saw that He 13 was hurled down to the earth, he went in pursuit of the woman who had given birth to the male child. Then, the two 14 wings of a great eagle were given to the woman to enable her to fly away into the Desert to the place assigned her, there to be cared for, for a period of time, two periods of time, and half a period of time, beyond the reach of the serpent. And the serpent poured water from his mouth—a 15 very river it seemed—after the woman, in the hope that she would be carried away by its flood. But 16 the earth came to the woman's help: it opened its mouth and drank up the river which the Dragon had poured from his mouth. This made the Dragon 17 furiously angry with the woman, and he went elsewhere to make war upon her other children—those who keep God's commandments and hold fast to the

testimony of Jesus. And he took up a position upon 1 13
the sands of the sea-shore.

The first Then I saw a Wild Beast coming up
Wild Beast out of the sea, and he had ten horns and
seven heads. On his horns were ten
kingly crowns, and inscribed on his heads were
names full of blasphemy. The Wild Beast which 2
I saw resembled a leopard, and had feet like the
feet of a bear, and his mouth was like the mouth
of a lion; and it was to the Dragon that he owed
his power, and his throne, and his wide dominion.

I saw that one of his heads seemed to have been 3
mortally wounded; but his mortal wound was healed,
and the whole world was amazed and followed him.
And they offered worship to the Dragon, because it 4
was to him that the Wild Beast owed his dominion;
and they also offered worship to the Wild Beast,
and said,

"Who is there like him? And who is able to
engage in battle with him?"

And there was given him a mouth full of boastful 5
and blasphemous words; and liberty of action was
granted him for forty-two months. And he opened 6
his mouth to utter blasphemies against God, to speak
evil of His name and of His dwelling-place—that
is to say, of those who dwell in Heaven. And 7
permission was given him to make war upon God's
people and conquer them; and power was given
him over every tribe, people, language and nation.
And all the inhabitants of the earth will be found to 8
be worshipping him: every one whose name is not
recorded in the Book of Life—the Book of the Lamb
who has been offered in sacrifice ever since the
creation of the world.

Sure Let all who have ears give heed. If 9, 10
Retribution any one is eager to lead others into
will come captivity, he must himself go into captivity.
upon all If any one is bent on killing with the
Persecutors sword, he must himself be killed by the
sword. Here is an opportunity for endurance,

and for the exercise of faith, on the part of God's people.

The second Wild Beast Then I saw another Wild Beast, coming 11
up out of the earth. He had two horns
like those of a lamb, but he spoke like a
dragon. And the authority of the first Wild Beast— 12
the whole of that authority—he exercises in his
presence, and he causes the earth and its inhabitants
to worship the first Wild Beast, whose mortal
wound had been healed. He also works great 13
miracles, so as even to make fire come down from
Heaven to earth in the presence of human beings.
And His power of leading astray the inhabitants of 14
the earth is due to the marvels which he has been
permitted to work in the presence of the Wild Beast.
And he told the inhabitants of the earth to erect
a statue to the Wild Beast, who had received the
sword-stroke and yet had recovered. And power 15
was granted him to give breath to the statue of
the Wild Beast, so that the statue of the Wild Beast
could even speak and cause all who refuse to worship
it to be put to death. And he causes all, small and 16
great, rich and poor, free men and slaves, to have
stamped upon them a mark on their right hands or
on their foreheads, in order that no one should be 17
allowed to buy or sell unless he had the mark—
either the name of the Wild Beast or the number
which his name represents,

The Name of the Wild Beast indicated Here is scope for ingenuity. Let 18
people of shrewd intelligence calculate
the number of the Wild Beast; for it in-
dicates a certain man, and his number
is 666.

The Joy of the Redeemer and His People Then I looked, and I saw the Lamb 1 14
standing upon Mount Zion, and with Him
144,000 people, having His name and His
Father's name written on their foreheads.
And I heard music from Heaven which resembled 2
the sound of many waters and the roar of loud
thunder; and the music which I heard was like that

of harpists playing upon their harps. And they were 3
singing what seemed to be a new song, in front of
the throne and in the presence of the four living
creatures and the Elders; and no one was able to
learn that song except the 144,000 people who had
been redeemed out of the world.

The Firstfruits of Mankind. Their spotless Purity These are those who had not defiled 4
themselves with women: they are as pure
as virgins. They follow the Lamb where-
ever He goes. They have been redeemed
from among men, as firstfruits to God
and to the Lamb. And no lie has ever been found 5
upon their lips: they are faultless.

Four Voices from Heaven

The first Voice And I saw another angel flying across
the sky, carrying the Good News of the
Ages to tell to every nation, tribe, language
and people, among those who live on the earth.
He said in a loud voice, 7

“Fear God and give Him glory, because the time
of His judgement has come; and worship Him
who made sky and earth, the sea and the water-
springs.”

The second Voice And another, a second angel, followed, 8
exclaiming,
“Great Babylon has fallen, has fallen
—she who made all the nations drink the wine of
the anger provoked by her fornication.”

The Third Voice And another, a third angel, followed 9
them, exclaiming in a loud voice,
“If any one worships the Wild Beast
and his statue, and receives a mark on his forehead
or on his hand, he shall drink the wine of God’s 10
anger which stands ready, undiluted, in the cup
of His fury, and he shall be tormented with fire
and sulphur in the presence of the holy angels
and of the Lamb. And the smoke of their torment 11
goes up until the Ages of the Ages; and the
worshippers of the Wild Beast and of his statue

have no rest day or night, nor has any one who receives the mark of his name. Here is an opportunity for endurance on the part of God's people, who carefully keep His commandments and the faith of Jesus !”

The fourth Voice And I heard a voice speaking from Heaven. It said, “Write as follows:

“Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their sorrowful labours; for what they have done goes with them.”

The Coming of the Son of Man. He reaps the Grain Harvest Then I looked, and a white cloud appeared, and sitting on the cloud was some One resembling the Son of Man, having a wreath of gold upon His head and in His hand a sharp sickle. And another, an angel, came out of the Sanctuary, calling in a loud voice to Him who sat on the cloud, and saying,

“Use your sickle and reap the harvest, for the hour for reaping it has come: the harvest of the earth is over-ripe.”

Then He who sat on the cloud flung His sickle on the earth, and the earth had its harvest reaped.

The Vintage is gathered, and is trodden in fierce Anger And another angel came out from the Sanctuary in Heaven, and he too carried a sharp sickle. And another angel came out from the altar—he who had power over fire—and he spoke in a loud voice to him who had the sharp sickle, saying,

“Use your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe.”

And the angel flung his sickle down to the earth and reaped the vine of the earth, and threw the grapes into the great winepress of God's anger. And the winepress was trodden outside the city, and out of it came blood reaching the horses' bridles for a distance of 200 miles.

The seven Plagues

The Plagues
are brought
by seven
Angels

Then I saw another marvel in Heaven, 1 15
great and wonderful—there were seven
angels bringing seven plagues. These are
the last plagues, because in them God's
anger has found full expression.

The
redeemed
sing Songs
of glad
Triumph
to God

And I saw what seemed to be a sea of 2
glass mingled with fire, and those who had
gained the victory over the Wild Beast
and over his statue and the number of his
name, standing by the sea of glass and
having harps which belonged to God.
And they were singing the song of Moses, God's 3
servant, and the song of the Lamb. Their words
were,

"Great and wonderful are Thy works,

O Lord God, the Ruler of all.

Righteous and true are Thy ways,

O King of the nations.

Who shall not be afraid, O Lord, and glorify 4
Thy name?

For Thou alone art holy.

All nations shall come and shall worship Thee,

Because the righteousness of all that Thou hast
done has been made manifest."

The Plagues
come un-
mistakably
from Heaven
and God

After this, when the doors of the 5
Sanctuary of the Tent of witness in Heaven
were opened, I looked; and there came 6
out of the Sanctuary the seven angels who
were bringing the seven plagues. The
angels were clad in pure, bright linen, and had
girdles of gold across their breasts. And one of the 7
four living creatures gave the seven angels seven
bowls of gold, full of the anger of God who lives until
the Ages of the Ages. And the Sanctuary was filled 8
with smoke from the glory of God and from His
power; and no one could enter the Sanctuary till the
seven plagues brought by the seven angels were at
an end.

Then I heard a loud voice from the 1 16
The first Sanctuary say to the seven angels,
Plague "Go and pour on to the earth the seven
bowls of the anger of God."

So the first angel went away and poured his bowl 2
on to the earth; and it brought a bad and painful
sore upon the men who had on them the mark of
the Wild Beast and worshipped his statue.

The second The second angel poured his bowl into 3
Plague the sea, and it became blood, like a dead
man's blood, and every living creature in
the sea died.

The third The third angel poured his bowl into 4
Plague the rivers and springs of water, and they
became blood. And I heard the angel of 5
the waters say,

"Righteous art Thou, who art and wast, the holy
One, because Thou hast thus taken vengeance. For 6
they poured out the blood of Thy people and of
the Prophets, and in return Thou hast given them
blood to drink. And this they deserved."

And I heard a voice from the altar say, 7
"Even so, O Lord God, the Ruler of all, true and
righteous are Thy judgements."

The fourth Then the fourth angel poured his bowl 8
Plague on to the sun, and power was given to it to
scorch men with fire. And the men were 9
severely burned; and yet they spoke evil of God who
had power over the plagues, and they did not repent
so as to give Him glory.

The fifth The fifth angel poured his bowl on to the 10
Plague throne of the Wild Beast; and his kingdom
became darkened. People gnawed their
tongues because of the pain, and they spoke evil of 11
the God in Heaven because of their pains and their
sores, and did not repent of their misconduct.

The sixth The sixth angel poured his bowl into 12
Plague that great river, the Euphrates; and its
stream was dried up in order to clear the
way for the kings who are to come from the east.

Then I saw three foul spirits, resembling frogs, issue 13
from the mouth of the Dragon, from the mouth of the
Wild Beast, and from the mouth of the false Prophet.
For they are the spirits of demons working marvels 14
—spirits that go out to control the kings of the
whole earth, to assemble them for the battle which
is to take place on the great day of God, the Ruler
of all.

("I am coming like a thief. Blessed is the man 15
who keeps awake and guards his raiment for fear
he walk about ill-clad, and his uncomeliness become
manifest.")

And assemble them they did at the place called in 16
Hebrew 'Har-Magedon.'

The seventh Then the seventh angel poured his bowl 17
Plague into the air; and a loud voice came out of
the Sanctuary from the throne, saying,
"Everything is now ready."

Flashes of lightning followed, and voices, and peals 18
of thunder, and an earthquake more dreadful than
there had ever been since there was a man upon the
earth—so terrible was it, and so great! The great 19
city was split into three parts; the cities of the nations
fell; and great Babylon came into remembrance
before God, for Him to make her drink from the
wine-cup of His fierce anger. Every island fled 20
away, and there was not a mountain anywhere to
be seen. And heavy hail, that seemed to be a talent 21
in weight, fell from the sky upon the people; and
they spoke evil of God on account of the plague of
the hail—because the plague of it was exceedingly
severe.

The great Harlot

**An Angel
addresses
the Seer**

Then one of the seven angels who were 1 17
carrying the seven bowls came and spoke
to me.

"Come with me," he said, "and I will
show you the doom of the great Harlot who sits upon
many waters. The kings of the earth have committed 2

fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication."

A Vision of the great Harlot So he carried me away in the Spirit into 3
a desert, and there I saw a woman sitting
on a scarlet-coloured Wild Beast which
was covered with names of blasphemy
and had seven heads and ten horns. The woman 4
was clothed in purple and scarlet, and was brilliantly
attired with gold and jewels and pearls. She held
in her hand a cup of gold, full of abominations, and
she gave filthy indications of her fornication. And 5
on her forehead was a name written :

"I am a symbol of great Babylon, the mother of the harlots and of the abominations of the earth."

And I saw the woman drinking herself drunk with 6
the blood of the saints, and with the blood of the
witnesses of Jesus. And when I saw her I was filled
with utter astonishment.

The Meaning of the Vision explained Then the angel said to me, 7
"Why are you so astonished? I will
explain to you the secret meaning of the
woman and of the seven-headed, ten-
horned Wild Beast which carries her.

"The Wild Beast which you have seen was, and 8
is not, and yet is destined to re-ascend, before long,
out of the bottomless pit and go his way into perdition.
And the inhabitants of the earth will be filled
with amazement—all whose names are not in the
Book of Life, having been recorded there ever since
the creation of the world—when they see the Wild
Beast: because he was, and is not, and yet is to
come. Here is scope for the exercise of a mind that 9
has wisdom! The seven heads are the seven hills
on which the woman sits. And they are seven 10
kings: five of them have fallen, and the one is still
reigning. The seventh has not yet come, but when
he comes he must continue for a short time. And 11
the Wild Beast which once existed but does not now

exist—he is an eighth king and yet is one of the seven and he goes his way into perdition.

“And the ten horns which you have seen are ten 12 kings who have not yet come to the throne, but for a single hour they are to receive authority as kings along with the Wild Beast. They have one common 13 policy, and they are to give their power and authority to the Wild Beast. They will make war upon the 14 Lamb, and the Lamb will triumph over them; for He is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory.”

He also said to me,

15

“The waters which you have seen, on which the Harlot sits, are peoples and multitudes, nations and languages. And the ten horns that you have seen— 16 and the Wild Beast—these will hate the Harlot, and they will cause her to be laid waste, and will strip her bare. They will eat her flesh, and burn her up with fire. For God has put it into their hearts to 17 carry out His purpose, and to carry out a common purpose and to give their kingdom to the Wild Beast until God’s words have come to pass. And the 18 woman whom you have seen is the great city which has kingly power over the kings of the earth.”

The Downfall of Babylon

The Wickedness and the Overthrow of the City After these things I saw another angel 1 18 coming down from Heaven, armed with great power. The earth shone with his splendour, and with a mighty voice he 2 cried out, saying,

“Great Babylon has fallen, has fallen,
And has become a home for demons,
And a stronghold for every kind of foul spirit
And for every kind of foul and hateful bird.
For all the nations have drunk the wine of the 3
anger provoked by her fornication,
And the kings of the earth have committed forni-
cation with her,

And the merchants of the earth have grown rich
through her excessive luxury."

Christ's
People are
bidden to
leave the
City

Then I heard another voice from 4
Heaven, which said,

"Come out of her, My people,
That you may not become partakers in
her sins,

Nor receive a share of her plagues.

For her sins are piled up to the sky, 5

And God has called to mind her unrighteous deeds.

Give back to her as she has given; 6

Repay her in accordance with her doings, twice
as much;

In the bowl that she has mixed, mix twice as
much for her.

She has freely glorified herself and revelled in 7
luxury;

Equally freely administer torment to her, and
woe.

For in her heart she boasts, saying, 'I sit en-
throned as Queen:

No widow am I: I shall never know sorrow.'

"For this reason calamities shall come 8
thick upon her on a single day—

Death and sorrow and famine—

And she shall be burned to the ground.

For strong is the Lord God who has
judged her.

The Grief
and Terror
of her
Friends.
But there
is Joy in
Heaven

The kings of the earth who have 9
committed fornication with her, and have
revelled in luxury,

Shall weep aloud and lament over her

When they see the smoke of her burning,

While they stand afar off because of their terror 10
at her heavy punishment,

And say, 'Alas, alas, thou great city, O Babylon,
the mighty city!

For in one short hour thy doom has come!'

And the merchants of the earth weep aloud and 11
lament over her,

Because now there is no sale for their cargoes—
Cargoes of gold and silver, 12
Of jewels and pearls,
Of fine linen, purple and silk, and of scarlet stuff;
All kinds of rare woods, and all kinds of goods
in ivory
And in very costly wood,
In bronze, steel and marble.
Also cinnamon and amomum; 13
Odours to burn as incense or for perfume;
Frankincense, wine, oil;
Fine flour, wheat, cattle and sheep;
Horses and carriages and slaves;
And the lives of men.
The dainties that thy soul longed for are gone 14
from thee,
And all thine elegance and splendour have
perished,
And never again shall they be found.
Those who traded in these things, who grew 15
wealthy through her,
Will stand afar off, struck with terror at her
punishment,
Weeping aloud and sorrowing, and saying, 16
'Alas, alas, for this great city,
Which was brilliantly arrayed in fine linen, and
purple and scarlet stuff,
And beautified with gold, jewels and pearls;
Because in one short hour all this great wealth 17
has been laid waste!'
And every shipmaster and every passenger by sea
And the crews and all who ply their trade on the
sea
Stood afar off, and cried aloud 18
When they saw the smoke of her burning. And
they said,
'What city is like this great city?'
And they threw dust upon their heads, 19
And cried out, weeping aloud and sorrowing.
'Alas, alas,' they said, 'for this great city,

In which, through her vast wealth, the owners
of all the ships on the sea have grown
rich ;

Because in one short hour she has been laid
waste !'

Rejoice over her, O Heaven, 20
And you saints and Apostles and Prophets ;
For God has taken vengeance upon her because
of you."

**The Ruin
of the City
is complete** Then a single angel of great strength 21
took a stone which resembled a huge mill-
stone and hurled it into the sea, saying,

"So shall Babylon, that great city, be
violently hurled down and never again be
found.

No harp or song, no flute or trumpet, shall ever 22
again be heard in thee ;

No craftsman of any kind shall ever again be
found in thee ;

Nor shall the grinding of the mill ever again be
heard in thee.

Never again shall the light of a lamp shine in 23
thee,

And never again shall the voice of a bridegroom
or of a bride be heard in thee.

For thy merchants were the great men of the
earth,

And with the magic which thou didst practise all
nations were led astray.

And in her was found the blood of Prophets and 24
of God's people

And of all who had been put to death on the
earth."

**The
Inhabitants
of Heaven
give thanks** After this I seemed to hear the far- 1 19
echoing voices of a great multitude in
Heaven, who said,
"Hallelujah !

The salvation and the glory and the power
Belong to our God.

True and just are His judgements, 2

Because He has judged the great Harlot who was corrupting the whole earth with her fornication,

And He has taken vengeance for the blood of His bondservants which her hands have shed."

And a second time they said, 3
 "Hallelujah !

For her smoke ascends until the Ages of the Ages."

And the twenty-four Elders and the four living 4 creatures fell down and worshipped God who sits upon the throne.

"Even so," they said; "Hallelujah !"

And from the throne there came a voice which 5 said,

"Praise our God, all you His bondservants—

You who fear Him, both the small and the great."

And I seemed to hear the voices of a 6
 Their Joy at
 the Coming
 of Christ's
 Kingdom,
 and of His
 Marriage
 Feast great multitude and the sound of many waters and of loud peals of thunder, which said,

"Hallelujah !

Because the Lord our God, the Ruler of all, has become King.

Let us rejoice and triumph 7

And give Him the glory;

For the time for the marriage of the Lamb has come,

And His Bride has made herself ready."

And she was permitted to array herself in fine linen, 8 shining and spotless; the fine linen being the righteous actions of God's people. And he said to me, 9

"Write as follows: 'Blessed are those who receive an invitation to the Marriage Supper of the Lamb.'"

And he added, still addressing me,

"These are truly the words of God."

Then I fell at his feet to worship him. But he ex- 10
 laimed,

"Oh, do not do that. I am a fellow bondservant

of yours and a fellow bondservant of your brethren who have borne testimony to Jesus. Worship God."

Testimony to Jesus is the spirit which underlies Prophecy.

A glorious Vision of our great Redeemer and King Then I saw a door open in Heaven, and 11
a white horse appeared. Its rider was named "Faithful and True"—being One who in righteousness acts as Judge, and makes war. His eyes were like a flame of 12
fire, and on His head were many kingly crowns; and He has a name written upon Him which no one but He Himself knows. The outer garment in which 13
He is clad has been dipped in blood, and His name is THE WORD OF GOD. The armies in Heaven 14
followed Him—mounted on white horses and clothed in fine linen, white and spotless. From His mouth 15
there comes a sharp sword with which He will smite the nations; and He will Himself be their Shepherd, ruling them with a sceptre of iron; and it is His work to tread the winepress of the fierce anger of God, the Ruler of all. And on His outer garment and on 16
His thigh He has a name written,

KING OF KINGS AND LORD OF LORDS.

The complete Destruction of His human Enemies And I saw a single angel standing in the 17
full light of the sun, who cried in a loud voice to all the birds that flew across the sky,
"Come and be present at God's great supper, that you may feast on the flesh of 18
kings and the flesh of generals and the flesh of mighty men, on the flesh of horses and their riders, and on the flesh of all mankind, whether they are free men or slaves, great men or small."

And I saw the Wild Beast, and the kings of the 19
earth, and their armies, all assembled to make war, once for all, against the Rider upon the horse and against His army. And the Wild Beast was captured, 20
and with him the false Prophet who had done the miracles in his presence with which he had led astray

those who had received the mark of the Wild Beast, and those who worshipped his statue. Both of them were thrown alive into the Lake of fire that was all ablaze with sulphur. But the rest were killed with the sword that came from the mouth of the Rider on the horse. And the birds all fed ravenously upon their flesh. 21

The Devil is put into Prison Then I saw an angel coming down from Heaven, having the key of the bottomless pit, and upon his arm he carried a great chain. He laid hold of the Dragon—the ancient serpent—who is the Devil and the Adversary, and bound him for a thousand years, and hurled him into the bottomless pit. He closed the entrance and put a seal upon him in order that he might be unable to lead the nations astray any more until the thousand years were at an end, Afterwards he is to be set at liberty for a short time. 1 20 2 3

Martyrs and Saints rise to Life and to kingly Power And I saw thrones, and some who were seated on them, to whom judgement was entrusted. And I saw the souls of those who had been beheaded on account of the testimony that they had borne to Jesus and on account of God's Message, and also the souls of those who had not worshipped the Wild Beast or his statue, nor received his mark on their foreheads or on their hands; and they came to Life and were kings with Christ for a thousand years. No one else who was dead rose to Life until the thousand years were at an end. This is the First Resurrection. Blessed and holy are those who share in the First Resurrection. The Second Death has no power over them, but they shall be priests to God and to Christ, and shall be kings with Christ for the thousand years. 4 5 6

Satan is set at Liberty for a Time. His Destruction But when the thousand years are at an end, the Adversary will be released from his imprisonment, and will go out to lead astray the nations in all the four corners of the earth, Gog and Magog, and as- 7 8

semble them for war, and they are like the sands on the seashore in number. And they went up over the whole breadth of the earth, and surrounded the encampment of God's people and the beloved City. But fire came down from Heaven and consumed them; and the Devil, who had been leading them astray, was thrown into the Lake of fire and sulphur where the Wild Beast and the false Prophet were, and day and night they will suffer torture until the Ages of the Ages.

The World-wide Resurrection and Judgement Then I saw a great white throne and One who was seated on it, from whose presence earth and sky fled away, and no place was found for them. And I saw the dead, the great and the small, standing in front of the throne. And books were opened; and so was another book—namely, the Book of Life; and the dead were judged by the things recorded in the books in accordance with what their conduct had been. Then the sea yielded up the dead who were in it, Death and Hades yielded up the dead who were in them, and each man was judged in accordance with what his conduct had been. Then Death and Hades were thrown into the Lake of fire: this is the Second Death—the Lake of fire. And if any one's name was not found recorded in the Book of Life he was thrown into the Lake of fire.

The new Heaven and the new Earth

Heaven and God descend into human Nature And I saw a new Heaven and a new earth; for the first Heaven and the first earth were gone, and the sea no longer exists. And I saw the holy City, the new Jerusalem, coming down out of Heaven from God and made ready like a bride attired to meet her husband. And I heard a loud voice, which came from the throne, say,
 "God's dwelling place is among men
 And He will dwell among them
 And they shall be His peoples.

Yes, God Himself will be among them.
 He will wipe every tear from their eyes. 4
 Death shall be no more;
 Nor sorrow, nor wail of woe, nor pain;
 For the first things have passed away."

The Result Then He who was seated on the throne 5
is an said,
entirely new "I am re-creating all things."
Creation And He added,

"Write down these words, for they are trustworthy and true."

He also said, 6

"They have now been fulfilled. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will give the privilege of drinking from the well of the Water of Life without payment. All this shall be the heritage of him who 7
 overcomes, and I will be his God and he shall be one of My sons. But as for cowards and the unfaithful, 8
 and the polluted, and murderers, fornicators, and those who practise magic or worship idols, and all liars—the portion allotted to them shall be in the Lake which burns with fire and sulphur. This is the Second Death."

The Bride, the heavenly Jerusalem

A Then there came one of the seven 9
Description angels who were carrying the seven
of the new bowls full of the seven last plagues.
Jerusalem "Come with me," he said, "and I will show you the Bride, the Lamb's wife."

So in the Spirit he carried me to the top of a vast, 10
 lofty mountain, and showed me the holy City, Jerusalem, coming down out of Heaven from God, and bringing with it the glory of God. It shone 11
 with a radiance like that of a very precious stone—such as a jasper, bright and transparent. It had a 12
 wall, massive and high, with twelve large gates, and in charge of the gates were twelve angels. And overhead, above the gates, names were inscribed

which are those of the twelve tribes of the descendants of Israel. There were three gates on the east, three on the north, three on the south, and three on the west. The wall of the City had twelve foundation stones, and engraved upon them were twelve names—the names of the twelve Apostles of the Lamb.

The Length and Breadth and Height of the City Now he who was speaking to me had a measuring-rod of gold, with which to measure the City and its gates and its wall. The plan of the City is a square, the length being the same as the breadth; and he measured the City furlong by furlong, with his measuring rod—it is twelve hundred miles long, and the length and the breadth and the height of it are equal. And he measured the wall of it—a wall of a hundred and forty-four cubits, according to human measure, which was also that of the angel.

The Wall, the Gates and the Street of the City The solid fabric of the wall was jasper; and the City itself was made of gold, resembling transparent glass. As for the foundation-stones of the City wall, which were beautified with various kinds of precious stones, the first was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

And the twelve gates were twelve pearls; each of them consisting of a single pearl. And the main street of the City was made of pure gold, resembling transparent glass.

The City's Sanctuary and Sun I saw no Sanctuary in the City, for the Lord God, the Ruler of all, is its Sanctuary, and so is the Lamb. Nor has the City any need of the sun or of the moon, to give it light; for the glory of God has shone upon it and its lamp is the Lamb. The nations will live their lives by its light; and the kings of the earth

are to bring their glory into it. And in the daytime 25
 (for there will be no night there) the gates will
 never be closed; and the glory and honour of 26
 the nations shall be brought into it. And no un- 27
 clean thing shall ever enter it, nor any one who
 is guilty of base conduct or tells lies, but only
 those whose names stand recorded in the Lamb's
 Book of Life.

**The River
 of Life and
 the Tree
 of Life**

Then he showed me the river of the 1 22
 Water of Life, bright as crystal, issuing
 from the throne of God and of the Lamb.

On either side of the river, midway 2
 between it and the main street of the City, was the
 Tree of Life. It produced twelve kinds of fruit,
 yielding a fresh crop month by month, and the
 leaves of the tree served as medicine for the
 nations.

**The eternal
 Throne and
 the eternal
 Light**

"In future there will be no curse," he 3
 said, "but the throne of God and of the
 Lamb will be in that City. And His
 servants will render Him holy service and
 will see His face, and His name will be on their 4
 foreheads. And there will be no night there; and 5
 they have no need of lamplight or sunlight, for the
 Lord God will shine upon them, and they will be
 kings until the Ages of the Ages."

Conclusion

**The
 Certainty of
 the speedy
 Fulfilment
 of the Book**

And he said to me, 6
 "These words are trustworthy and true;
 and the Lord, the God of the spirits of
 the Prophets, sent His angel to make
 known to His servants the things which
 must soon happen. 'I am coming quickly.' Blessed 7
 is he who is mindful of the predictions contained
 in this book."

I John heard and saw these things; and when I 8
 had heard and seen them, I fell at the feet of the

angel who was showing me them—to worship him.
But he said to me,

9

“Oh, do not do that. I am a fellow bondservant of yours, and a fellow bondservant of your brethren the Prophets and of those who are mindful of the teachings of this book. Worship God.”

“Make no secret,” he added, “of the meaning of the predictions contained in this book; for the time for their fulfilment is now close at hand. Let the dishonest man act dishonestly still; let the filthy make himself filthy still; let the righteous practise righteousness still; and let the holy be made holy still.”

**The
Nearness
of the Time
of our
Lord's
Return**

“I am coming quickly; and My reward is with Me, that I may requite every man in accordance with what his conduct has been. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash

their robes clean, that they may have a right to the Tree of Life, and may go through the gates into the City. The unclean are shut out, and so are all who practise magic, all fornicators, all murderers, and those who worship idols, and every one who loves falsehood and tells lies.

**A gracious
Invitation**

“I Jesus have sent My angel for him solemnly to declare these things to you among the Churches. I am the Root and the offspring of David, the bright Morning Star. The Spirit and the Bride say, ‘Come;’ and whoever hears, let him say, ‘Come;’ and let those who are thirsty come. Whoever will, let him take the Water of Life, without payment.

**This Book
to be
neither
added to
nor taken
from**

“I solemnly declare to every one who hears the words of the prophecy contained in this book, that if any one adds to those words, God will add to him the plagues spoken of in this book; and that if any one takes away from the words of the book of this prophecy, God will take from him his

share in the Tree of Life and in the holy City—the things described in this book.

The Lord "He who solemnly declares all this 20
was at hand says,

"'Yes, I am coming quickly.'"

Amen. Come, Lord Jesus.

Benediction The grace of the Lord Jesus be with 21
God's people.

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